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1929

CA T A L O G U E
OF THE
A R M E N I A N M A N U S C R I P T S
IN THE
B O D L E I A N L I B R A R Y

BY THE

REV. SUKIAS BARONIAN

AND

F. C. CONYBEARE, F.B.A.

HON. FELLOW OF UNIVERSITY COLLEGE, OXFORD

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LIBRARIAN'S NOTE

THE present Catalogue of the Armenian Manuscripts in the Bodleian Library, one hundred and twenty-four in number, was begun in 1883 by the Rev. Sukias Baronian, who worked at it as opportunity offered until his death in 1904, by which time MSS. 1-63 had been dealt with. In 1912 Mr. F. C. Conybeare kindly undertook to complete the Catalogue and compile the Indexes, and his services to the Library are gratefully acknowledged. In such a case of dual authorship, spread over thirty-five years, some inconsistencies must inevitably be found. The printing began in 1889 and much of Dr. Baronian's work was printed off before his death. The text of the whole Catalogue was in print before the end of 1914.

The Index of Shelfmarks shows that the first Armenian Manuscripts were received from Archbishop Laud in 1635, and that Dr. Thomas Marshall, Dr. Edward Pococke and Archbishop Narcissus Marsh, with others, contributed to the building up of the Collection. A considerable number also were bought by Mr. E. W. B. Nicholson in the course of his long librarianship, including fifty in the year 1899.

F. MADAN.

January, 1918.

AUTHOR'S PREFACE

THE following Catalogue is almost wholly the work of my lamented friend, Dr. Baronian. About half of it was already printed, when several years after his death I was asked by Mr. Madan to complete it. In doing so I went through the manuscripts afresh, re-writing or making such corrections in Dr. Baronian's manuscript text as seemed to me to be necessary. In particular I ventured to alter his transliteration of certain letters, for I cannot believe that the translators and authors of old Armenia, using as they did the idiom of Ararat, pronounced Paulos as Boghos, Petros as Bedros, Trdat as Drtad, nor was Dr. Baronian always consistent with himself. In general, therefore, I have used the equivalents employed in the great Catalogue of the codices of the Mekhitarists at Vienna, transliterating

<p> <i>բ</i> as <i>B</i>, not <i>p</i>. <i>գ</i> as <i>G</i>, not <i>k</i>. <i>դ</i> as <i>D</i>, not <i>t</i>. <i>ե</i> as <i>e</i>. <i>զ</i> as <i>z</i>. <i>է</i> as <i>é</i> or <i>ē</i>. <i>ը</i> as <i>ě</i> or <i>ä</i>. <i>թ</i> as <i>th</i>. <i>ժ</i> as <i>j</i> or sometimes <i>ž</i>. <i>կ</i> as <i>kh</i>. <i>ժ</i> as <i>dz</i>. <i>ղ</i> as <i>k</i>, not <i>g</i>. <i>ճ</i> as <i>ds</i>. <i>լ</i> as <i>l</i> or sometimes <i>λ</i>. <i>ճ</i> as <i>dj</i>. </p>	<p> <i>յ</i> as <i>y</i> or, at the beginning of a word, as <i>h</i>. <i>չ</i> as <i>sh</i>. <i>շ</i> as <i>tch</i>. <i>ջ</i> as <i>dsch</i>. <i>ւ</i> as <i>rh</i> or Greek <i>ρ</i>. <i>ւ</i> as <i>t</i>, not <i>d</i>. <i>ր</i> as <i>r</i>. <i>ց</i> as <i>tz</i>. <i>փ</i> as <i>ph</i>. <i>ք</i> as <i>q</i>. <i>ու</i> or <i>օ</i> as <i>ō</i> or <i>ó</i> or <i>uu</i>. <i>ֆ</i> as <i>f</i>. <i>ւ</i> as <i>v</i>. <i>վ</i> as <i>w</i>, sometimes as <i>v</i>. <i>իւ</i> as <i>iv</i> or <i>iu</i> according as it comes at end or in middle of a word. </p>
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It would of course have been more satisfactory in some ways to employ, especially for consonants, the scientific symbols invented by comparative philologists and used by Hübschmann and Marr in their grammars of the language; but such symbols would convey nothing to most students for whose use this Catalogue is intended and to whom I only wished to impart roughly and generally what the letter corresponds to in the very inadequate English alphabet. I say *roughly*, for the same Armenian characters were pronounced very differently in East and West Armenia, especially after the tenth century; and the more unintelligent scribes often wrote the same word in several ways, all equally faulty. I therefore entreat the reader not to be censorious, and would say to him in behalf both of my dear old friend Dr. Baronian and of myself—

Be to our faults a little blind
 And to our virtues very kind.

FRED. C. CONYBEARE.

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GENERAL INDEX.	
INDEX OF SUBJECTS.	

INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Arm. b. 1	45	Various years.
2	49	Given by Dr. Baronian, 1895.
„ „ c. 1	63	Bought from Quaritch, 1893.
2	85	Bought from Hannan, Watson & Co., 1899.
3	64	„ „ „ „
4	83	„ „ „ „
„ „ d. 1	10	Bought from J. Bayan, 1882.
2	26	„ „ „ „
3	2	„ „ 1883.
4	3	„ „ „
5	1	„ „ „
6	5	„ „ 1884.
7	14	„ „ „
8	13	„ „ „
9	12	„ „ „
10	34	17th cent.
11	68	Bought from F. C. Conybeare, 1892.
12	108	Given by Dr. Baronian, 1893.
13	53	Bought from Hannan, Watson & Co., 1897.
14	50	„ „ „ 1899.
15	56	„ „ „ „
16	82	„ „ „ „
17	88	„ „ „ „
18	102	„ „ „ „
19	106	„ „ „ „
20	78	„ „ „ „
„ „ e. 1	9	Bought from J. Bayan, 1883.
2	31	„ „ „
3	11	„ „ 1882.
4	7	„ „ „
5	25	„ „ „
6	8	„ „ „
7	28	„ „ „
8	29	„ „ „
9	16	„ „ „
10	41	Given by R. Burscough, <i>circa</i> 1697.
11	86	Bought from F. C. Conybeare, 1892.
12	113	„ „ „ „
13	122	Bought from Hannan, Watson & Co., 1897.
14	95	„ „ „ „
15	80	„ „ „ 1899.
16	74	„ „ „ „
17	84	„ „ „ „
18	61	„ „ „ „
19	67	„ „ „ „
20	69	„ „ „ „
21	81	„ „ „ „
22	103	„ „ „ „
23	105	„ „ „ „
24	93	„ „ „ „

INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Arm. e. 25	100	Bought from Hannan, Watson & Co., 1899.
26	101	" " " "
27	116	" " " "
28	96	" " " "
29	89	" " " "
30	54	" " " "
31	109	" " " "
32	87	" " " "
33	99	" " " "
34	112	" " " "
35	71	" " " 1900.
36	70	" " " "
37	73	" " " "
38	94	" " " "
39	91	" " " "
40	52	Bought from F. C. Conybeare, 1900.
" " f. 1	23	Bought from J. Bayan, 1882.
2	24	" " " "
3	46	Bought from Dr. Baronian, 1887.
4	47	Given by the Rev. G. J. Chester, 1889.
5	77	Bought from F. C. Conybeare, 1892.
6	110	" " " "
7	121	Bought from Hannan, Watson & Co., 1897.
8	51	" " " 1899.
9	72	" " " "
10	97	" " " "
11	55	" " " "
12	104	" " " "
13	111	" " " "
14	119	" " " "
15	120	" " " "
16	114	" " " "
17	90	" " " "
18	92	" " " "
19	76	" " " "
20	75	" " " "
21	115	" " " "
22	60	" " " "
23	62	" " " "
24	79	" " " "
25	107	" " " 1900.
26	66	Bought from F. C. Conybeare, 1900.
" " g. 1	21	Bought from J. Bayan, 1882.
2	18	" " " "
3	22	17th cent.
4 (R.)	33	Bought from Dr. Baronian, 1887.
5	57	Bought from Hannan, Watson & Co., 1899.
6	58	" " " "
7	123	" " " "
8	59	" " " "
9	98	" " " "
10	65	Bought from F. C. Conybeare, 1900.
MS. Bodl. Or. 13	124	Bought in the Bernard Collection, 1698.
MS. Canon. Or. 131	38	Bought in the Canonici Collection, 1817.
MS. Copt. c. 2	4	Given by A. J. Butler, 1884.
MS. Laud Or. 21	32	Given by Archbishop Laud, 1635.
34	15	" " 1636.
35	17	" " 1639.
202	117	" " 1635.
MS. Marsh 8	19	Bequeathed by Archbishop Marsh, 1713.
17	37	" " " "

INDEX OF SHELFMARKS OF MSS.

SHELFMARK.	No. IN CATALOGUE.	ACQUISITION.
MS. Marsh	85	36 Bequeathed by Archbishop Marsh, 1713.
	128	35 " " "
	187	118 " " "
	438 (1-3)	30 " " "
	467	40 " " "
	646	6 " " "
MS. Marshall (Or.)	30	42 Bequeathed by Dr. T. Marshall, 1685.
	83	43 " " "
	106	20 " " "
	137	44 " " "
MS. Pooecke	399	27 Bought at Dr. E. Pooecke's sale, 1693.
	415	48 " " "
MS. Thurston	17	39 Given by Dr. R. Bathurst, 1675 (!).

LIST OF DATED MSS.

DATE A. D.	No. IN CATALOGUE.	SHELFMARK.	DATE A. D.	No. IN CATALOGUE.	SHELFMARK.
1296	60	MS. Arm. f. 22	1617	35	MS. Marsh 128
1304	2	d. 3	1620	56	MS. Arm. d. 15
1324	31	e. 2	1632	63	c. 1
1334	83	e. 4	1637	18	g. 2
1334	110	f. 6	1641	95	e. 14
1335	3	d. 4	1651-5	55	f. 11
1382	71	e. 35	1657	14	d. 7
1394	69	e. 20	1657	57	g. 5
1453	61	e. 18	1664	122	e. 13
1464	29	e. 8	1672	98	g. 9
1469	7	e. 4	1674/5	39	MS. Thurston 17
1470	8	e. 6	1675	20	MS. Marshall (Or.) 106
1482	30	MS. Marsh 438	1675/6	34	MS. Arm. d. 10
1486	52	MS. Arm. e. 40	1687	119	f. 14
1488	15	MS. Laud Or. 34	1689	70	e. 36
1491	28	MS. Arm. c. 7	1697	38	MS. Canon. Or. 131
1497	9	e. 1	1701	93	MS. Arm. e. 24
1551	17	MS. Laud Or. 35	1706/7	33	g. 4 (R.)
1564	12	MS. Arm. d. 9	1707	84	e. 17
1570	13	d. 8	1712	120	f. 15
1578	123	g. 7	1752	94	e. 38
1609	53	d. 13	1753	89	e. 29
1610	85	c. 2	1833	108	d. 12
1611	66	f. 26	1850	101	e. 26
1613	115	f. 21			

CATALOGUE OF ARMENIAN MSS.

1

MS. Arm. d. 5—Gospels, 12th & 13th centt.

Size, $11 \times 7\frac{1}{2}$ in. Text, $7\frac{1}{2} \times 4\frac{3}{4}$ in. In two columns, of 21 lines each. Ff. 325. The volume is formed of two portions: the first is written on oriental glazed cotton paper, the second (from f. 257) on vellum. Both parts are written in small uncials but by different hands, and in both parts the quires are marked by letters. Oriental binding, with traces on the front cover of some metal ornaments: there was once a flap, and the volume was fastened by 3 thongs passing over it from the back cover on to 3 studs on the front cover.

It contains the four Gospels: Matthew, f. 1; Mark, f. 94^b; Luke, f. 155; John, f. 255, defective from xxi. 14 to the end.

Of the disputed passages there are only the conclusion of Mark and the verses Luke xxii. 43, 44 (f. 243^b). The narrative of the adulteress (in the vellum part) is omitted, but the margin (f. 281) gives the title of it. The text has the Eusebian section with numbers on the margins throughout the whole volume, but the corresponding harmonies at foot of the pages occur only in the paper part. There are to be found also the sections for choral use called Pentecostal Lessons, but there are no rich initials or marginal ornaments here or elsewhere.

At the end is a subscription, on vellum, but plainly from the hand of the writer of the first (paper) part. Unfortunately the beginning of this note is wanting, but we learn from it that the writer was a priest named Thoros. The two imperfect words [*h. l.*] *phlu Sam poub* 'in the mountains of Taurus' (words which are the last of a sentence that began on the missing part of this note) also show that the MS. was written in Cilicia. The date of the paper part can only be approximately fixed: in paper and in the quality and form of writing it greatly resembles one of the Gospels of the British Museum, dated 1181. It must, however, be later, because the introduction of the passage, Luke xxii. 43, 44, as well as other

disputed passages, into the Armenian text is believed to have begun in or soon before the reign of Hethoum II (1289–1307). If the paper portion of the MS. is of the 13th cent., the vellum must be of the 12th cent., for it is no doubt older than the paper part, from the fact that the latter has been transcribed purposely to complete the vellum part. This may be concluded from the two pages where the two transcripts meet together; the last page of the paper finishes with the end of the 29th verse of Ch. i. of John, leaving some lines in blank, whilst the vellum part continues with the last word ('of the world') of the same verse. Besides, the number of the first quire of the vellum part being the letter **U**, i. e. the 20th, shows that it had already a numeration of quires quite independent of the paper part, which has on the last quire the letter **P**, i. e. the 32nd.

At an uncertain date the MS. became the property of the commune of Urfa, as can be seen from the following inscription of the impress of a stamp (ff. 88^b and 159) **ԹԵՂԻՍՏԱՆԻ ԽՈՐՀԱՏԻՒՆԻ ԵԳԵՍՈՒՄՅ 1865.**

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

2

MS. Arm. d. 3—Gospels, A. D. 1304.

Oriental cotton paper, glazed and soft. Size, $9\frac{3}{4} \times 6\frac{1}{2}$ in. Text, $7\frac{1}{2} \times 4\frac{1}{2}$ in. In two columns, each of 23 lines (to f. 111) or 20 lines (f. 112 seqt.). Ff. 298. Writing bold and uniform bologgir. Oriental binding, with flap, and silver ornaments and stones on both covers: the volume was at one time fastened by 3 thongs passing from the back cover on to 3 studs on the front cover, and two of the studs remain.

It contains the four Gospels: Matthew, f. 16; Mark, f. 93; Luke, f. 143; John, f. 232.

The text omits all the disputed passages. It has the Pentecostal Lessons, with large initials and arabesques, although not completed, being only *outline* designs in a pale colour. The Eusebian

section-numbers are noted on the margins, but the corresponding harmonies at foot of the pages are wanting. It has the Eusebian canons at the beginning of the volume, with the references on the margins of the text under the section-numbers.

The MS. is remarkable for numerous full-page pictures, a large proportion of which, as can be seen from the following list, are placed at the beginning of the volume.

1. f. 3^b. The Annunciation.
2. f. 4^a. The Adoration by the Magi.
3. f. 4^b. The Presentation in the Temple.
4. f. 5^a. The Baptism.
5. f. 5^b. The entry into Jerusalem.
6. f. 6^a. The Crucifixion.
7. f. 6^b. The Burial of our Lord.
8. f. 7^a. The Descent into Hades.
9. f. 9^b. The vision of Joseph, the husband of the B. V. Mary.
10. f. 10^a. Christ *Judex Mundi*.
The bust of Christ holding in His left hand an open book bearing the words 'Come, ye blessed of my Father' (Matt. xxv. 34). In the background is a note of two lines, of which the following is the translation: 'Let Christ the God forgive on His second coming Ter Azat and Avak, who have helped [me] in these pictures.'
11. f. 11^b. The repentant malefactor entering into Paradise.
12. f. 12^a. The Annunciation to Zacharias.
13. f. 13^b. The Sacrifice of Abraham.
14. f. 14^a. Christ *Lux Mundi*.

Christ enthroned, holding a book on which is the sentence, 'I am the light of the world' (John viii. 12).

With this set of pictures are intermixed the ten pages of the Eusebian canons, which are bordered with simple reddish colour; the same is the case with the other ornaments throughout the whole volume.

Besides these pictures there is one of each Evangelist at the beginning of his Gospel, by a less skilful hand—very likely by the transcriber himself. Karapet, the priest, who states in a final note on f. 297 that he took trouble with the pictures, and that he finished the copy on the 25th June, 753 Arm. = 1304 A. D.; probably in Cilicia, since he mentions the reign of Hethoum (II) and the patriarchate of Gregory (VII).

All these pictures are protected by silk leaves of varying colour.

The MS. is adorned also on its two covers with some silver work, consisting of round-headed nails, small leaf-shaped plates, Maltese crosses of different sizes, and some stones, put together anyhow without taste or order. On the first cover there is, besides a Persian seal neatly engraved, an Armenian inscription roughly engraved and wrongly spelt;

on the larger silver cross we read the following: ԱՂԴԻԿ ԵՆՍԻՆ ՅԵՐ, Ի ԽԵԶՍ ՏԻ ՅՈՎ ԵՆԵՍԻՆ ԻՌ ԿՈՎ ԵՆՅՈՐԵ, i. e. 'In the year 1143 [= 1694 A. D.]. This cross is in memorial of Ter Iovanes and his wife.' On the second cover there are the following four inscriptions engraved on different crosses, in different forms of writing, and in coarse spelling:—

ՄԱՐԻԱ, i. e. Mary.

ԵԻՄԱՆՅԱ, i. e. John.

Տ ՄԱՐԿՈՍԻՉ, i. e. Ter Mkertitch.

The fourth, in very ugly current style, is engraved on the larger cross, and runs thus: Հիշաւ տակ է խաչս մահելին որ ետ ի դ'նն սբ նշանին թիւն ոճխոյ. տր' ան յս քս, i. e. 'This cross is a memorial of Mosekh, who gave it to the church of Holy Cross in the year 1143 [Arm. = 1694 A. D.] O Lord God, Jesus Christ.' It would, however, be hazardous to judge from these inscriptions that all these ornaments are of the 17th cent. In an injured note (f. 298), probably of the 16th cent., the goldsmith Amirkher (Ամիրխեր) states that he has made some silver ornaments for the MS., the silver being supplied to him by his mother.

This MS. was bought from Mr. Joseph Bayan on Aug. 28, 1883.

3

MS. Arm. d. 4—Gospels, A. D. 1335.

Oriental glazed cotton paper. Size, 9½ × 6½ in. Text, 7 × 4¾ in. In two columns, of 19 lines each. Ff. 334. Writing, bolongir of 14th cent. Oriental binding—at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, f. 19; Mark, f. 106; Luke, f. 165; John, f. 258.

Of the disputed passages the text has all except Matthew xvi. 3, and the words *filius Dei* in Mark i. 1. But above the last twelve verses of St. Mark there is the following note: Եւեւորդ է այս, i. e. 'This is an addition'; and the narrative of the adulteress is marked by inverted commas on the margin.

There are the Pentecostal Lessons; the Eusebian section-numbers, with the corresponding harmonies, are written on the margins at the foot of the pages; and the Eusebian canons are placed at the beginning of the volume, with borders ornamented in red, blue, and green. The numeral letters referring to these tables are traced on the lateral margins in red ink. To each Gospel an index of the chapters is prefixed, with the respective Concordance, and an Argument; and at the beginning of each is a full-page picture of the Evangelist and a large head-piece. The first three are represented

as writing, St. John as dictating to Prochorus. On the blue background the name of each Evangelist is given in Greek and Armenian uncials. All these pictures are protected with silk leaves in different colours. The ornaments throughout the volume are remarkable for their neatness and beauty.

From two colophons (ff. 328 and 331), the former of which is by the copyist, it results that the MS. was written in the year 784 Arm. = 1335 A. D. by a monk, Nerses, in the convent of St. Cyriacus and Holy Cross at the foot of Mt. Bethno (Լ. Միթնոյ) in the province of Ekeghiat (now Erzinguan), at the request of Melikshah of the village of Thilukhartz (ձ. Վրուխարձ), to the memory of his son Ter Stephanos, the priest, and his grandson Sargis. Six years later Ter Stephanos sold it to the priest David of the village Vardanatsor (? (Վ. արդնդեցոր) for (numbers erased) blanks. David writes (f. 331^b) in 790 Arm. = 1341 A. D., in the presence of two witnesses, that after his death the MS. will pass into the possession of his four sons. In another note it is stated that the MS. was bought for 800 blanks of Erzenka by the priest Salomon, son of Ter Karapet. Later the MS. came into the possession of a certain Baghtasar, son of Asdvatur and Aslan-Khathun, and the note which tells us this states (f. 332) that in the year 1055 Arm. = 1606 A. D. there was a dreadful famine at Erzerum. A note on f. 1^b mentions that the MS. was bound by a certain Petros, son of Thoros, in the year 1196 Arm. = 1747 A. D. There are some more notes in which other names have been written by the original copyist and others (ff. 103^b, 161^b, 156^a, 332^b, 333^b, 334), but they are of no importance.

On the fly-leaf (f. 1^a) is to be found a small fragment of an old vellum Syriac MS., four lines in a bold estranghelo.

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

4

MS. Copt. c. 2—fr. of Luke, 14th (?) cent.

Half of a single vellum leaf. Polyglott fragment, in 5 cols., Aethiopic, Syriac, Coptic ('Memphitic' version), Arabic in Karshuni characters, and Armenian, on the recto, and in contrary order on the verso. The Armenian on both pages, written in bold and thick bolorgir, probably in the 14th cent. Text, 6 × 2 in., of 22 lines on each page. Recent Bodleian binding.

It contains two passages of Luke vii, viz.: the recto 37-39, and the verso 42-44.

Montfaucon (Bibl. bibl., 1739, p. 527) mentions a similar Ambrosian MS., containing Acts and the

Pauline Epistles in Armenian (incomplete), Arabic, Coptic, and Aethiopic.

The fragment was given to the Bodleian in Jan. 1884, by Mr. A. J. Butler, M.A., Fellow of Brasenose College, Oxford, who had just brought it from Egypt.

5

MS. Arm. d. 6—Gospels, 14th (?) cent.

Oriental glazed cotton paper. Size, 10½ × 6¾ in. Text, 7¼ × 4¾ in. In two columns, each of 17 lines (to f. 318) or 18 lines. Ff. (4 blank +) 367 (+ 2 blank). Writing, bold bolorgir, apparently of 14th cent. The last quire (ff. 354-366) is restored. Oriental binding, with traces of silver ornaments: the volume was at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, f. 12; Mark, f. 120; Luke, f. 190; John, f. 298, restored from xviii. 10 to the end.

The disputed passages are in the text, except Matt. xvi. 3 and the *filius Dei* of Mark i. 1. There are the Pentecostal Lessons with large initials and marginal ornaments; the Eusebian section-numbers, accompanied by their corresponding harmonies at the foot of the pages; and the ten Eusebian Canons at the beginning of the volume with borders—the text of them, however, has almost vanished, owing to the quality of the ink. There are also arguments prefixed to Mark and Luke.

Each Gospel has a head-piece preceded by a full-page picture representing the Evangelist: Matthew in the position of receiving light from heaven; Mark in the act of meditating; Luke of writing; and John in the grotto at Patmos dictating to his amanuensis.

There is no regular colophon, but from scattered notes (ff. 118, 188, 211, 298^b) we know that the copyist was Avedick, the illuminator, son of Samuel and Gohar, that he learned from his father the art of writing, and that with his help he executed the pictures. The restored part is by the hand of Ter Iohannes, made 1017 Arm. = 1568 A. D. at the request of Ter Melekiseth (f. 366). Another note (f. 366^b) states that in the same year a certain Maltesi Khandut and Pirijan his wife acquired this MS. and presented it to the Church of St. M. Deipara of Urfa, where it remained till 1865 at least, to judge from the impressions of the stamp of the Communal Board of Urfa on ff. 12, 190, 298.

The last folio (which does not refer to the present MS.) contains a note written by a certain Daniel, stating that the MS. was copied in the year 1031 Arm. = 1582 A. D. in the parish church of the Holy Handkerchief of Christ (Վ. Կապույտ) and St. Sargis (of Urfa).

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

6

MS. Marsh 646—Gospels, 14th (?) cent.

Oriental glazed cotton paper. Size, $7 \times 5\frac{1}{4}$ in. Text, $5\frac{3}{8} \times 4$ in. In two columns, of 19 or 20 lines. Ff. (vii+) 292 (ff. 214, 215 are missing) (+ 2 blank). Writing, large bolorgir (բողորգիր), probably of the 14th cent. Ff. 227 to the end are more or less injured by damp, and many leaves are roughly mended: a few leaves are wanting at the end, where one would expect the colophon of the copyist. 19th cent. Bodleian binding.

It contains the four Gospels: Matthew, ff. 1-90; Mark, ff. 92-140^b; Luke, ff. 142-226^b; John, ff. 228-289^b.

Of the disputed passages the text has only the words *filiv Dei* (Mark i. 1) and Luke xxii. 43, 44. The narrative of the adulteress stands at the end of John. The MS. is divided into Pentecostal Lessons, for choral use. The Eusebian section-numbers are given in the margins, but the harmonies at foot of the pages are wanting. Before each Gospel is a picture of the Evangelist, and the first page of each has a head-piece, and a large initial historiated with the Evangelist's symbol. Throughout there are marginal arabesques. These ornamentations have a character of their own as combining features of Persian and Arabic art, but quite unartistically. On f. 140^b is a Syriac gloss, signed 'habet scholiastes Syrus,' and on f. 141 is a quotation in Latin from the *Conciliatio* of Clemens Galanus.

The vellum fly-leaf once in this volume has been transferred to f. 12 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed in 1713 by Archbishop Marsh, whose autograph, with the date 1696, is on f. vii^b. It is evidently the MS. numbered 851 in vol. II, pt. ii (p. 49) of Bernard's *Catalogi librorum manuscriptorum Angliae et Hiberniae*, and there catalogued as part of the library of Dudley Loftus the Orientalist, whose MSS., after his death in 1695, were bought by Marsh (*ib.* p. 65 note). On f. iii^a is the signature, in an hand of the early 16th cent., of 'Heřy Monck literat' and lower down the no. '26.'

7

MS. Arm. c. 4—Gospels, A. D. 1469.

Oriental glazed cotton paper. Size, $7\frac{1}{2} \times 5\frac{1}{4}$ in. Text, $5\frac{1}{2} \times 3\frac{3}{8}$ in. In two columns, of 22 lines each. Ff. 241 (numbered 3-243). Writing, bolorgir, of 15th cent. Old Oriental binding, with a flap, and

traces of 3 thongs and 3 studs by which the volume was at one time fastened.

It contains the four Gospels: Matthew, f. 5; Mark, f. 71; Luke, f. 114; John, f. 187.

Of the disputed passages the text has only the words *filiv Dei* (Mark i. 1): Mark xvi. 9-20 is cut off. The narrative of the woman taken in adultery stands at the end of John. The Eusebian section-numbers are given in the lateral margins, but the harmonies at foot of the pages are missing. The text has the usual divisions called Pentecostal Lessons, and to each Gospel, except Matthew, an Argument is prefixed. At the beginning of each Gospel is a head-piece, and there are coloured initials and marginal arabesques at the head of the Pentecostal Lessons.

Notes by various writers, giving a history of the MS., occur at the end and in other parts of the volume. 1. The first (ff. 240^b-242), the subscription of the original scribe, contains a discourse on the meaning of the number *four*, being that of the Evangelists; this (more or less developed) is usually found in MSS. of the 14th cent. and of later date. The scribe then states that the MS. was written, illuminated, and bound in the year 918 Arm. = 1469 A. D. at Kharberd (Kharput) by the priest Iacob, son of Grigor and Thansoukh, by order of the priest Iohannes, son of Shahbaron, eurate of St. Sargis, in the same town. Other notes by this scribe appear on ff. 70 and 113. 2. An entry (f. 242^b) written soon after states that one Margarit acquired the MS. and presented it to the church of St. Sargis in memory of herself and her relatives (see no. 8 in this catalogue). 3. A third note (f. 242^b) mentions one Tarvish, who bought the MS. for his family in the year 1024 Arm. = 1575 A. D. 4. The fourth entry of the same hand (f. 242^b) states that in the year 1042 Arm. = 1593 A. D. one Ter Kirakos of Egheg brought the volume to Shenthel (a village in the plain of Kharput). 5. In the fifth entry (f. 243) it is said that one Khoja Athanas of Shenthel bought the MS. and, having it re-bound by one Karapet Vardapet (probably in the present binding, which has traces of metal ornament), gave it to the Church in his village as a memorial of himself and his relatives, in the year 1146 Arm. = 1597 A. D. 6. The third note (f. 242^b), written in the year 1049 Arm. = 1600 A. D., mentions the prieses of articles of food, the scribe adding a prayer that God might save them from the trial, probably of famine. 7. The sixth entry, without date, on a fly-leaf at the beginning (f. 4), mentions two donors, Johar and Savar, who gave a quantity of bread yearly to the convent of Khartishar. 8. The entry (ff. 186 and 186^b) states that one Khoja Iovasaph, of Shenthel, gave the MS. in the year 1076 Arm. = 1627 A. D. to the church of Holy Cross (Առքք 'Աշտ' at Egheg (Եղեղ), a village

probably in that neighbourhood, in memory of himself. 9. According to a note on f. 4, one Khoja Tarvesh and ten others gave this MS. as a memorial to the same church of Holy Cross, in the year 1100 Arm. = 1651 A. D.

The vellum fly-leaves formerly in this volume have been transferred to ff. 17, 18, 19, 20 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

8

MS. Arm. e. 6—Gospels. A. D. 1470.

Oriental glazed cotton paper. Size, $7 \times 5\frac{1}{4}$ in. Text, $5 \times 3\frac{3}{4}$ in. In two columns, of 21 lines each. Ff. (1 blank +) 233. Writing, bologir, of 15th cent. There are 17 leaves wanting: four at the beginning, one after f. 58, three after f. 66, two after f. 108, three after f. 177, and one after each of the ff. 74, 187, 199, and 120. Old Oriental binding, with a flap: the volume was at one time fastened by 2 thongs and 2 studs.

It contains the four Gospels: Matthew, ff. 1-65 (wanting ch. i. 1-8 and ch. xxviii. 12-20); Mark, ff. 67-108^b (wanting ch. i. 1-8); Luke, ff. 109-177 (wanting ch. i. 1-9 and ch. xxiv. 52-53); John, ff. 178-225 (wanting ch. i. 1-34).

As regards the disputed passages this is similar, so far as the text is complete, to the preceding MS., except that it contains Luke xxii. 43, 44. In the other details also it agrees with that MS. The copyist, in his final subscription, states (ff. 225^b-228^b) that a lady named Margarit, the second owner of the preceding MS., on the death of her son, her daughter, and grandsons, during a plague that raged in Kharberd and the neighbourhood during the year 919 Arm. = 1470 A. D., caused this MS. to be written to their memory during the same year by the priest Jacob, the transcriber of the preceding MS., who also illuminated and bound it, in the same town, in the quarter called Sinanut. It is possibly for the comfort of his patroness that the copyist has inserted in this copy Luke xxii. 43, 44 (f. 170^b). The same subscription tells us that in that year the Catholicos of the Armenians was Aristakes, the bishop (of the province of Kharberd) Simeon, the superior of the convent (name erased and written Saph [Hush?]) Grigor Vardapet, and that the country was ruled by Hassan Beg, the Khan of the Tatars, who 'extended his dominions from Babylon (Bagdad) to Shiraz and to Trebizond, and in many places was victorious; he vanquished in one year three Khans, and killed them. Jihan-shah, his sons, and Bonsayid Khan, and conquered their dominions and strongholds.' This seems to

refer to the year 1470, since the fact is omitted in the preceding MS. which dates from 1469. On f. 226^b, on blank spaces reserved for the names of Margarit's relatives, a later scribe adds, 'Who gave these Gospels as a memorial to the Convent of the Desert called Sur, perhaps the same convent referred to above ('Saph').' A note by another hand (f. 228^b) says that the MS. was bought by Mahtesi Khulijan in the year 1055 Arm. = 1606 A. D., who, after having it re-bound by the priest Maghackia, gave it to the church of St. Jacob (St. James), 'at the sad and distressful time when the son of Antichrist called Thavul was devastating the country of Kharberd: he stayed five months in the plain, destroying the villages around and causing desolation everywhere.' On the rectos of each of the blank ff. 229-233 are imprecatory cautions against cutting the paper, written in two lines in the shape of X.

The old vellum fly-leaves once in this volume have been transferred to ff. 10 and 11 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

9

MS. Arm. e. 1—Gospels, A. D. 1497.

Oriental glazed cotton paper. Size, $7\frac{1}{4} \times 5\frac{1}{4}$ in. Text, $5\frac{1}{2} \times 3\frac{3}{8}$ in. In two columns, of 21 or 20 lines each. Ff. i. + 286. Writing in regular bologir. Oriental binding (with flap) in leather, covered with yellow silk stuff.

It contains the four Gospels: Matthew, f. 24; Mark, f. 99; Luke, f. 148; John, f. 225.

The text has all the disputed passages except Matth. xvi. 3 and the conclusion of Mark. The Gospels are divided into Pentecostal Lessons, and have both the Eusebian harmonies and the Eusebian canons, the latter being placed at the beginning of the volume (ff. 16^b-21^a). To each Gospel is prefixed also an Argument, and an index or titles to the sections. The numerals of the latter refer to an old division of the text.

This MS. contains a set of full-page illuminations, placed at the beginning of the volume, which represent the chief facts of the Incarnation, as follows:—

1. f. 1^b. The Annunciation.
2. f. 2^a. The Adoration by the Magi.
3. f. 3^b. The Presentation in the Temple.
4. f. 4^a. The Baptism.
5. f. 5^b. The Transfiguration.
6. f. 6^a. The raising of Lazarus.
7. f. 7^b. The washing of the feet.
8. f. 8^a. The entry into Jerusalem.
9. f. 9^b. The Crucifixion.
10. f. 10^a. The removal to the Sepulchre.

11. f. 11^b. The Descent into Hades.
12. f. 12^a. The Women at the Sepulchre.
13. f. 13^b. The Ascension.
14. f. 14^a. The Descent of the Holy Ghost.
15. f. 15^b. The Ancient of Days on His seraphic throne (Dan. vii. 9).
16. f. 16^a. The Holy Cross appearing from the East.

To these are joined :—

17. f. 16^b–21^a. The Eusebian Canons, in ten pages.
In addition there is in front of each Gospel a picture of the Evangelist :—
18. f. 23^b. St. Matthew writing his Gospel.
19. f. 98^b. St. Mark in meditation on the subject of his writing.
20. f. 147^b. St. Luke in the act of writing.
21. f. 224^b. St. John in the cavern at Patmos dictating to Prochorus.

Besides these illuminations there are also a large head-piece and historiated initials at the beginning of each Gospel, and the usual ornaments to the Pentecostal Lessons. Among these marginal arabesques there are some vignette figures.

The subscription at the end (ff. 283–286^a), after a long preamble, states that the MS. was written by Grigor of Aghthamar in the church of the Holy Cross (of the I. of Aghthamar on the Lake of Van), in the year 946 Arm. = 1497 A.D., during the Patriarchate of Atom, catholicos of Aghthamar, and acquired by a Stephanos, son of Grigor and Thurvand. The copyist has also made some short notes on ff. 97, 98, and 147.

This MS. was bought from Mr. Joseph Bayan, on Aug. 28, 1883.

10

MS. Arm. d. 1—Gospels, 15th (?) cent.

Oriental glazed cotton paper. Size, 10½ × 7½ in. Text, 7¼ × 5 in. In two columns, of 20 lines each. Ff. (2 blank +) 274 (numbered 3–276) (+ 2 blank). Writing, a bold and regular bolorgir, probably of 15th cent. One leaf is wanting after f. 70, and four leaves after f. 144. Oriental binding, with flap and traces of ornamental enrichments executed for some church: the volume was at one time fastened by 3 thongs and 3 studs.

It contains the four Gospels: Matthew, ff. 10–89; Mark, ff. 92–144^b (ch. xvi wanting); Luke, ff. 145–219^b (ch. i, ch. ii. 1–16, wanting); John, ff. 221–276.

Of the disputed passages only the words *filii Dei* (Mark i. 1) and the verses Luke xxii. 43, 44 (f. 210^b) occur in the MS. The text is divided into Pentecostal Lessons, and the Eusebian harmonies are given in marginal form; there are also at the beginning of the volume the illuminated frames of the ten

Eusebian canons, but without their text. Marginal arabesques and coloured initials appear at the beginnings of the Pentecostal Lessons; and on the first pages of the Gospels are head-pieces and illuminations of the Evangelists (that of Luke is missing), with their names traced on the blue ground. John is represented as dictating to Prochorus in the grotto at Patmos.

In the two consecutive colophons (f. 276) occur the name of the copyist, Melekiseth the priest, and that of Thoros, son of Derder and Oski-Khathun, the owner of the MS., who has procured it in memory of his relatives.

The vellum fly-leaves once in this volume have been transferred to f. 14 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

11

MS. Arm. e. 3—Gospels, 15th cent.

Oriental glazed cotton paper. Size, 6¾ × 5½ in. Text, 5½ × 4 in. In two columns, each of 22 lines (to f. 148) or 21 lines. Ff. 259 (numbered 3–261). Writing, bolorgir, of 15th cent. A leaf is wanting after f. 10, the written surface of most of f. 5^a has been stripped off, and f. 177^b has been left blank. Oriental binding, with flap.

It contains the four Gospels: Matthew, ff. 5–69^b; Mark, ff. 71–116^b; Luke, ff. 118–197^b; John, ff. 199–260^b.

Of the disputed passages it has only the words *filii Dei* (Mark i. 1), Mark xvi. 9–20, and Luke xxii. 43, 44 (f. 188^b): John vii. 51–viii. 11 comes at the end of that Gospel. The volume has the usual Pentecostal Lessons, marked with green initials, and the Eusebian section-numbers are given in the lateral margins, but the corresponding harmonies at foot of the pages are missing. A few musical notes, in black or red, are inserted above the text as a guide for intoning.

On ff. 260^b–261^b is the colophon: the prelude on the mystical meaning of the number *four* is preserved, but the part containing the date and other particulars is missing. The name of the owner, Mahdesi Sahak, son of Iohannes and Baghdad, occurs at the end of the first and second Gospels. On f. 117^b it is stated by the priest Zackaria (who had the volume re-bound) that in the year 1233 Arm. = 1784 A.D. the MS. fell into the hands of brigands, and that four pious men bought it of them and gave it as a memorial to the church of St. Stephen in Meldeni (Malatia?).

The vellum fly-leaves once in this volume have been transferred to ff. 1 and 6 of the collection of

fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

12

MS. Arm. d. 9—Gospels, A.D. 1564.

Oriental glazed paper. Size, $10\frac{3}{4} \times 7\frac{1}{2}$ in. Text, $7\frac{1}{4} \times 4\frac{1}{2}$ in. In two columns, of 21 lines each. Ff. (1 blank +) 280 (+ 2 blank). Writing, bolorgir, of 16th cent. Oriental binding, with traces on both covers of ornaments once affixed to them: the volume was at one time fastened by 3 thongs and 3 studs.

It contains the four Gospels: Matthew, f. 2; Mark, f. 77; Luke, f. 126; John, f. 211.

The text has all the disputed passages except Matth. xvi. 3. The narrative of the adulteress is rejected to the end of John (f. 277^b), and appended to it is the supposed reference by Eusebius. There are the usual Pentecostal divisions, and the Eusebian marginal harmonies, although not complete. Arguments are prefixed to Mark and Luke: Matthew and John have only titles.

There are the usual illuminations, as well as a head-piece and large marginal arabesque at the beginning of each Gospel, and at the beginning of Pentecostal Lessons. On f. 1^b there is also a picture, in an unfinished state, of Matthew.

According to the subscription of the copyist (f. 278^b-279^b), the MS. was written in the year 1013 Arm. = 1564 A. D., in the town of Urfa, by a priest Iohannes, and bought by Hana Bali, son of Abdalhath (Աղաթալի), in order to make it a present to the church of the same town in memory of his relatives.

The imprint of the stamp of the Communal Board of the town of Urfa, 1865, is to be found on ff. 2, 123, etc.

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

13

MS. Arm. d. 8—Gospels, A.D. 1570.

Oriental glazed paper. Size, $11 \times 7\frac{1}{4}$ in. Text, $7\frac{1}{2} \times 4\frac{1}{2}$ in. In two columns, of 21 lines each. Ff. 280. Writing, bolorgir. Oriental binding, with traces of a flap, and marks on the front cover, showing that silver ornaments were once affixed to it: it was at one time fastened by 3 thongs or chains passing from 3 studs on the back to 3 on the front cover (5 of which studs are still perfect).

It contains the four Gospels: Matthew, f. 2; Mark, f. 79; Luke, f. 129; John, f. 212.

The text has all the disputed passages except Matth. xvi. 3 and John v. 4. The narrative of the adulteress is placed at the end of John. There are also the Pentecostal Lessons in the usual form, and the Eusebian sections with their harmony. There is an Argument to each Gospel except John, but at the end, not the beginning, of the respective Gospels. Each Gospel has prefixed to it a full-page sketch of the Evangelist. St. Luke is represented cutting the reed, and St. John in the grotto at Patmos, dictating to Prochorus.

According to the final notes of the scribe (ff. 275-280), this volume was written in the year 1019 Arm. = 1570 A. D. by a bishop Mkhithar of Edchmiadsin in the convent of St. James in Jerusalem. The introductory portion of these notes or subscriptions is the same as in a MS. seen by the compiler in private hands, which was executed in the same convent of St. James, in the year 1486 A. D. Mkhithar, we are told, after having completed his work on the 24th May, travelled in company of Archbp. Anton Sebastatsi, once his teacher in the art of writing. At that time the MS. was presented to the convent of St. Sargis through his homonym, another Mkhithar, the Archbp. of Urfa, whose guests they were, in the convent of St. Mary Deipara. This MS. belonged in 1865 to the commune of Urfa, as can be seen from numerous imprints of the communal stamp. During the journey of Mkhithar from Jerusalem to Urfa, which lasted one month, the MS. suffered very much, being almost 'continually in mud,' thus many of the leaves are stuck together, as the scribe says. This explains why the 21st quire (ff. 240-252) has been re-copied by a later writer, who has transferred four of its original leaves to the end of the book.

The old vellum fly-leaves once in this volume have been transferred to f. 23 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

14

MS. Arm. d. 7—Gospels, A.D. 1657.

Oriental glazed paper. Size, $9\frac{3}{4} \times 7\frac{1}{2}$ in. Text, $6\frac{1}{2} \times 4\frac{3}{4}$ in. In two columns, generally of 22 lines each. Writing, bolorgir, of 17th cent. Ff. 271. The leaves were made of two thicknesses of paper fastened together; these have frequently become separated, and the blanks thus formed have been included in the foliation. Oriental binding, with flap and 3 thongs: the thongs pass from the back cover on to 3 studs on the front cover.

It contains the four Gospels: Matthew, f. 5; Mark, f. 90; Luke, f. 135; John, f. 210.

Of the disputed passages, it has only the narrative of the adulteress—and that at the end of John. There are the Pentecostal divisions with the usual ornaments, the Eusebian harmony in marginal form, and at the beginning of each Gospel a full-page picture.

The final subscription of the copyist (ff. 265^b-268) states that this MS. was written in the province of Gegham (Գեղեամ), in East Armenia, the village of Barkis (Բարկիս), in the year of the Arm. date 1106 = 1657 A. D.—when the patriarch of Edchmiadzin was the Catholicos Jacob [IV], the superior of the holy convent of Mackenots Grigor Vardapet, the king of Tajics [Persians] Shah-Abbas [II] the younger, the khan of Erivan Ghazakh Khan, son of Nadehaph-Ghulu, and the melick of the province of Gegham Melick Beg—by Sargis, son of a priest Petros, native of the village Goris (Գորիս), in the province of Ghaphan (Գափան), East Armenia, for Mkhithar, son of Khetchum and Khathunjan, who dedicated it to the memory of his relatives and friends—many of whose names are given on ff. 267^b-268. In the first part of this lengthy colophon the writer explains the mystical meaning of the number *four* of the Evangelists, and this part is identical with the beginning of the colophon of MS. Arm. e. 4 (no. 7 in this catalogue). According to another note (ff. 268^b-269^a) written on the 15th Aug., 1165 Arm. = 1716 A. D. by Garpar, son of Babakhan, this MS. was restored and re-bound in that year by a priest Vardan, of Erivan, at the order of Abraham, in memory of himself, his wife Khaghan, and their sons and daughters.

This MS. was bought from Mr. J. Bayan, jun., on Sept. 13, 1884.

15

MS. Laud Or. 34—Psalter, A. D. 1488 &c.

Oriental cotton paper. Size, $5\frac{1}{4} \times 3\frac{3}{4}$ in. Text, $4 \times 2\frac{3}{4}$ in. Usually 17 lines in a page. Ff. 315. Writing, large, regular bolorgir, of 15th cent. Oriental binding with flap—once fastened by 2 thongs and 2 studs.

The Psalter, intended for Church service or private devotion, is divided into eight books or canons (կանոն), each subdivided into seven sections (գորգոյյ). At the end of each canon are canticles from the Old Testament, with a special collect and prayer from the office of Noeturns. The canticles of the last canon, taken from both Testaments, are more numerous and are followed by prayers composed by Armenian authors. The canons follow this order, according to the English version:—

1st Canon.	Ps. i.	f. 8.
2nd „	„ xix.	f. 42 ^b .
3rd „	„ xxxvii.	f. 81.

4th Canon.	Ps. lvi.	f. 122.
5th „	„ lxxiii.	f. 155.
6th „	„ xe.	f. 193 ^b .
7th „	„ cvii.	f. 230 ^b .
8th „	„ cxx.	f. 265.

Pss. i-vii, 10 (f. 8-18) and cx and cxvi to end (ff. 245-306) are supplied in later and inferior hands. The notes (in verse) by the original scribe come at the end of each canon, on ff. 42^b, 81^b, 121^b, 154, 193, 229^b; in the last it is said that Astwadzatur (Deodatus) wrote this work by order of one Iohannes for the use of his son Baronik, the newly-consecrated deacon. The date of the transcript according to this note is 937 Arm. = 1488 A. D. Of the portions supplied, the latter, according to its subscription (f. 309^b), is written in the time of a Bishop Grigor, by the monk Mkerdich, of Baiburt (Բաբարդուղի).

On ff. 2-7 a monk Sargis in the year 1040 Arm. = 1591 A. D. transcribed the collects of the Morning Prayers, which are usually found in Psalters after each canon. This he states on f. 7.

This MS. was presented by Archbishop Laud in 1636, and was once referenced as Laud. A 16.

16

MS. Arm. e. 9—Psalter, 15th cent.

Oriental cotton paper. Size, $7\frac{1}{4} \times 5\frac{1}{2}$ in. Text, $4\frac{3}{4} \times 3\frac{1}{2}$ in. 19 lines in a page, except the 12th and 13th quires, which have 13 lines in a page. Ff. 207. Writing, bolorgir, probably of 15th cent. A leaf is wanting after each of the ff. 13, 96, and 108, and a leaf or two at the end of the volume. Ff. 1-3, 200, 204-7 are supplied by other hands. Oriental binding, at one time fastened by 2 thongs and 2 studs.

The Psalter, as usually arranged. The beginnings of the sections have ornamental initials, with marginal arabesques, and each canon has an illuminated head-piece. On f. 199^b is a short prayer by the copyist, without any name or date.

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

17

MS. Laud Or. 35—Psalter, A. D. 1551.

Vellum, a little stained. Size, $5\frac{3}{8} \times 4$ in. Text, $4\frac{1}{2} \times 2\frac{3}{4}$ in. 25 lines in a page. Ff. 143. Writing, bolorgir, the words not clearly separated. European binding, with gilt edges and remains of two clasps.

The Psalter, as usually arranged, but omitting the 151st (apocryphal) Psalm. The last two

Psalms follow the canticles of the last canon (f. 140^b). Copied by Stephanos Vardapet, of Ulukhal (*Աւլուխալացի*), near Chemeshtzag, in Western Armenia, who was also patriarch of the Armenians of Constantinople (ff. 87, 103^b, 121, 143). He states that, after being elected by the nation to the patriarchal see and confirmed by Sultan Suleiman II (1520-1565), he was deposed through some intrigues in 1550, when the Sultan left Constantinople to march against the Persians (*յորժամ նա ի կարմիրն գնաց*). Stephanos then went to Poland, where a large colony of Armenians had settled¹. On his return he was again harassed, as he says, 'by the accursed *kawil*²' of his people. The work (which, owing to his other occupations, took several years) was completed in the year 1000 Arm. = 1551 A.D.³ Stephanos asserts that he made his copy after the one issued by Garnetzi; he is, however, often incorrect, both in the text and in his notes. Some errors are pointed out at the end of the MS. by an European scholar.

This MS. was presented by Archbishop Laud in 1639, and was once referenced as Laud. A 15.

18

MS. Arm. g. 2—Breviary, A.D. 1637 &c.

Size, 3 $\frac{1}{2}$ × 2 $\frac{1}{2}$ in. Text, 2 $\frac{1}{2}$ × 1 $\frac{1}{2}$ in. 17 lines in a page. Ff. 231 + 1 blank fly-leaf. The original text is written in bologir of 17th cent. on thin vellum: the part added after f. 208 in notergir and bologir, by different writers, of 18th cent., on paper. Oriental binding, at one time fastened by 2 thongs and 2 studs.

A Breviary (*Ասրգաւորութիւն Հասարակաց Աղօթից*), commonly called *յամադիրք*, containing psalms, collects, prayers, and hymns of canonical hours. The following are the chief headings:—

1. Formularies of faith, confession, and absolution, f. 1.
2. Canon of Nocturns (*Գիշերային ժամ*), f. 8.
3. „ Matins (*Աղաւտեան ժամ*), f. 42.
4. „ Prime (*Արևազարի*, Sunrise), f. 90.

¹ This Stephanos must not be confounded with his contemporary Stephanos V, catholicos of Etchmiadzin, who also went to Rome and Poland in 1548, and died at Leopold (Lemberg) in 1551, as stated by Stephen Roshka in his *Annals* (MS. Phillips 7214, at Thirlestane House, Cheltenham). This notice corrects Chamiehian, who says that Stephanos returned from Poland and died in Etchmiadzin in 1583. Walter Aretinus, who met him at Rome, speaks favourably of him (Assemani, *Bibl. Med.-Laurent.*, 1742, pp. 60, 61).

² *Kawil* is a Turkish word meaning 'convention, contract, agreement.'

³ Chamiehian mentions Stephanos in his list of Armenian patriarchs of Constantinople under the years 1550-61. The notes of Stephanos correct this, unless it be supposed that he was at a later time restored to the patriarchate.

5. Canon of Tierce, f. 108.
6. „ Sext, f. 118.
7. „ None, f. 126^b.
8. „ Liturgy (*Օրէնք սպաս արկանելոյ*), without title, f. 136.
9. Benediction of the corporal table, f. 146.
10. Canon of Vespers (*Երեկոյեան ժամ*), f. 151^b.
11. Canon of Compline (*Խաղաղական ժամ*), f. 178^b.
12. „ Rest (*Հանգստեան ժամ*), f. 195^b.
13. Appendix: Names of the eight musical tones, f. 207^b.
Additions by various hands, viz.
14. The 94th prayer of Gregory of Narek (in notergir), f. 209.
15. Canticles of Nerses Clavetzi: the first canticle, beginning *Արարչական*, is defective up to the initial *Ն*—*Այսօր անճառ*,—*Նորոգող*—*Նճ անեղ*, the last four strophes are wanting.

The copyist states (f. 208) that the MS. was written in 1086 Arm. = 1637 A.D., near the church of St. Sargis and Martiros his son, for Zacharia the clerk.

The later notes state that the MS. came into the possession (1) of Iskandar, son of Davoot and Gohar, in the year 1094 Arm. = 1645 A.D. (f. 41), and (2) of Zatour, son of Mourouth and Belthel, who has written a note to that effect on f. 7^b, written in the style of New Julpha (Ispahan).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

19

MS. Marsh 8—Breviary, 17th cent.

Oriental glazed paper. Size, 4 $\frac{1}{2}$ × 3 in. Text, 2 $\frac{1}{2}$ × 1 $\frac{3}{4}$ in. 15 lines in a page. Ff. iii + 213. Writing, a thick and uniform bologir of 17th cent. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Breviary, differing from the preceding MS. as follows:—1. In the Canon of Matins the collects and prayers are omitted, and after each Psalm are inserted hymns from the Sharenots. 2. The Liturgy (ff. 129-137) is much shorter.—On f. 207 occurs the name of the owner, Khatchatour, a merchant, son of Khoja Sahak and Thilipasha, apparently of the 17th cent.—On the fly-leaves (ff. 212^b and 213) are these notes:—'Mr. Hide at the printing-house in Charter-house yard,' and 'Mr. Seaman in White-cross alley in the upper-Moorefields.'

This MS. was bequeathed in 1713 by Archbishop Marsh. It was bought by him among the MSS. of Dudley Loftus, who died in 1695, and is no. 852 in vol. II. pt. ii. (p. 49) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

20

MS. Marshall (Or.) 106—Low-Mass book,
c. A. D. 1675.

Paper. Size, $6\frac{1}{2} \times 4$ in. Text, $4\frac{1}{2} \times 3\frac{1}{2}$ in. Ff. iii + 18. Writing, notergir. Oriental paper cover with outer European half-leather binding. 'A Service for the Low Mass' (**Սպասարարութիւն** [**ձիւ պասարարութի**]), being extracts from the Armenian liturgy, for the use of the priest at Low Mass,—a form of liturgy after the Latin Church admitted by the Roman Armenians.

An European hand has transcribed in Latin characters (ff. 9-14) all the above liturgy.

The copyist, a Roman Armenian priest, has added the following note in Armenian (f. 8^b):—'On arriving at Oxford, 12 Dec., 1674, I called upon Dr. Mareshall, with a recommendatory letter, and found him a learned man, and acquainted with many languages. Although very old he greatly desired to learn the Armenian language. I, Jacob Grigorentz, merely came here to see the country, but stayed during the winter, as travelling was unsuitable both by sea and land. If God preserve my health I shall leave for my own country, Armenia, on the first of April. Farewell, my brethren, for the glory of our Lord Jesus Christ.' Andreas Aeoluthus, at the beginning of the preface to his 'Obadiah Armenus,' 1680, gives a description of the person of this Grigorentz, whom he calls Jacobus de Gregoriis, who had left Armenia to see other countries, and who called on him at Leipzig about 1676.

This MS. was bequeathed in 1685 by Thomas Marshall, D.D. Its reference was at one time altered to MS. Bodl. Or. 357.

21

MS. Arm. g. 1—Antiphonary, 14th cent.

Oriental cotton brown paper. Size, $4\frac{3}{4} \times 3\frac{1}{4}$ in. Text, $3\frac{3}{4} \times 2\frac{3}{4}$ in. 18 lines in a page to f. 54, generally 17 afterwards. Ff. (2 blank +) 176 (+ 2 blank). Writing, bolorgir of 14th cent. Several leaves are wanting, viz. three at the beginning, three after f. 6, and one or two after each of the ff. 65, 66, 87, 97, 107, 119, 129, 162, and 172. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

An Antiphonary (**Սանդրուսնւնք**), containing anthems, introits, &c., with musical notes, for the four canonical hours, viz. Nocturns, f. 3; Matins, f. 12; the Liturgy, f. 42; and Vespers, f. 99. It contains words and portions of sentences, being the volume for the use of a chanter. There are

some additions by later hands (ff. 139-174), and another hand has written some incoherent verses on ff. 175^b-176^b.

The name of the original copyist, Lucas, as well as that of the owner, Tiratzou, a priest, appears in notes on ff. 28^b, 66^b, and 97^b. But not many years after, as it seems, the MS. passed into the hands of a new possessor, the priest Thadeos, who in the year 820 Arm. = 1371 A.D. caused the second copyist, named Stephanos, to make the additions which we see between ff. 139 and 175. See the notes on ff. 138^b, 173^b, 174^b. On fol. 173^b there is a very short note by a still later hand, containing four names.

The old fly-leaf once in this volume has been transferred to fol. 21 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

22

MS. Arm. g. 3—Antiphonary, 14th cent.

Oriental cotton paper. Size, $3\frac{1}{2} \times 2\frac{3}{4}$ in. Text, $3 \times 1\frac{3}{4}$ in. 13 lines in a page. Ff. (2 blank +) 179 (+ 5 blank). Writing, regular and handsome bolorgir, with some ornamented initials, of 14th cent. European binding, with (older) patterned gilt edges.

An Antiphonary, rather similar to the preceding MS.

On a fly-leaf at the beginning is a note by the priest Ohannes Aghbakatzi, stating that in the year 1080 Arm. = 1631 A.D. he had been in the convent of Aghzouart (**Գղզուարթ**, Gaghzouan?), a district to the south of Kars.

This MS. at different times since its entrance into the Bodleian has borne the following other pressmarks, (i) A. 161, (ii) Arch. B. 19, (iii) 3008 (in the 1697 Catalogue), (iv) MS. Bodl. Or. 196.

23

MS. Arm. f. 1—Hymnbook, 14th cent.

Oriental glazed cotton paper. Size, $5 \times 3\frac{1}{2}$ in. Text, $3\frac{1}{2} \times 2\frac{3}{4}$ in. 20 or 21 lines in a page. Ff. (2 blank +) 361 (+ 2 blank). Writing, bolorgir, with musical notes, of 14th cent. The leading chapters have ornamented initials and marginal arabesques. The MS. is very defective, though portions have been supplied and additions made when the volume was rebound. The whole of the first quire and the first leaf of the second are wanting; also two leaves after each of the ff. 10, 20, 36, 40, 330, and 333, and one leaf after each of the ff. 312, 321, and

325; f. 79 is mutilated. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Book of Sharaeans (**Շարափնոց**), or Hymns for special occasions. These hymns, mostly in prose, are sung at canonical hours and at other services. The first part of the book is arranged according to the order of the festivals; the second part according to the class of subject. These hymns were composed at various periods, down to the 16th cent. MSS. prior to that time differ more or less in their contents and arrangement. The order of our MS. is nearly that of the usual text. Many omissions are supplied at the end, partly by the copyist himself (ff. 329-335) and partly by a later hand (ff. 336-361). Ff. 175-178^b, containing the Canons of the 6th and 7th days of Pentecost, are also by a later hand. The Canon of St. James of Nisibis, which appears in the original on f. 25^b, is repeated on f. 349^b.

A very short note on f. 88 gives the name of the original copyist, Sargis. Other notes on ff. 32, 115^b, 192, 195, 269^b, and 292 are very brief, without date, and of no historical interest.

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

24

MS. Arm. f. 2—Hymnbook, 14th cent.

Oriental glazed cotton paper. Size, 5 $\frac{1}{2}$ × 4 in. Text, 4 $\frac{1}{4}$ × 2 $\frac{1}{8}$ in. 23 lines in a page. Ff. (2 blank +) 289 (+ 2 blank). Writing, small and regular bologir, with musical notes, ornamental initials, and marginal arabesques, of the 14th cent. Ff. 1 and 286-9 are by later hands. Oriental binding, with flap: the volume was at one time fastened by 2 thongs and 2 studs.

A Book of Sharaeans (**Շարափնոց**) like the preceding MS., but in rather different order. The Canon of St. James of Nisibis comes after that of St. Theodosius (f. 28). The hymn for the *Saints' days* (*begin. Երարչական*) are distributed according to their respective days into the Canons of Passion-week (ff. 107-114), whilst the hymn **Նորաստեղծեալ**, with the Canon of the second Palm Sunday, *begin. Մեծահարաչ* (f. 166), follows the Pentecostal Canons (**Յինուկը**) (f. 168). The Canons for the Dead and the Canticles for the Hours of Sunrise precede the Canons of Lent (ff. 42-64). The MS. also contains many Sharaeans, and some strophes of Sharaeans, now out of use.

The name of the original copyist, 'Brother Thoros,' is given on f. 123. There are other notes by later hands. That on f. 1^b states that the text was restored by Bp. Joseph in the year 915 Arm. = 1466 A.D. A second note (f. 127^b) mentions a lady

Tinar Mama and others, who purchased this volume for the priest Margare. A third note (f. 161) states that the MS. fell into the hands of infidels, and was restored to its owner by public subscription. The last note (f. 289^b), without date, is of one Stephanos, who had the volume rebound, after making some additions (ff. 286-9).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

25

MS. Arm. e. 5—Collects & Canticles, 15th cent.

Oriental glazed cotton paper. Size, 7 $\frac{1}{4}$ × 5 $\frac{3}{8}$ in. Text, 5 $\frac{3}{4}$ × 4 $\frac{1}{4}$ in. 17 lines to the page. Ff. 238, numbered 3-240. Written in bold bologir, of the 15th cent. The chapter-headings and initials are rubricated, and there are a few ornamental initials and marginal arabesques. Oriental binding, with flap: the volume was at one time fastened by 2 thongs, which still remain, and 2 studs.

A Gantzaran (**Գանձարան**), i. e. a collection of Gantz, a sort of collects, to be sung at Matins and Vespers—intermixed towards the end with some Canticles, to be sung at Liturgy—on festivals or other great solemnities, all with musical notes. *Gantz* (**Գանձ**, i. e. a treasure) receives its name from the first word with which Gregory of Narek (10th cent.) always began his collects, which serve as the model for this sort of composition. The distinctive feature of them consists in the fact that the first letters of the strophes form, in acrostics, the name of the composer, or sometimes other short sentences. Later, another Gregory headed his Gantz with an octave couplet, calling it *Cafa* (**Կաֆա**), an Arabic word, likewise acrostic. The following Gantz in this MS. were composed in the 14th and 15th centuries:—

1. The Theophany. *Begin. Մարութ և անբիծ . . .*
—acrost. **ՄԿՄՏԻԶ** (f. 3).
2. The Annunciation. *Begin. Ինկուլիան ձայն*,
—acrost. **ԽԷՂՍՏՈՒՄ** (f. 5).
3. The benediction of water on the day of the Theophany. *Begin. Յամենայն ժամ:—ՅՈՒՆԵՆԵՍԻՍ ԵՐԳ* (f. 11^b).
4. The Circumcision. *Begin. Գառնին րդձային*,
with a *Cafa*.—**ԳԲԳԳԳԳ** (f. 14).
5. St. John the Precursor. *Begin. Մեծարար յառաջ*.—**ՄԿՄՏԻԶ** (f. 17).
6. Candlemas-day (*Տեաներնոյ սուաջ*). *Begin. Մխանական—ՄԿՄՏԻԶ* (f. 19^b).
7. *The same.* *Begin. Գափեալ և աբհնեալ*,
with a *Cafa*.—**ԳԲԳԳԳԳ** (f. 22^b).
8. The Sunday of Aradchavork. *Begin. Գշիկ*

- կատարեալ*, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 25).
9. St. Sukias. *Begin.* Գանձ սիրոյ քոյին, with a Cafa.—ԳԻԳԻՈՐԻ Է ԱԸ (f. 29^b).
10. St. Theodore, surnamed Tyro and Mercurius. *Begin.* Գոհարանեալ, with a Cafa.—ԳԻԳԻՈՐԻ ԳՈՐ (f. 34).
11. The 2nd Sunday in Lent. *Begin.* Գթութեամբ իջեր, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 37).
12. St. Cyril of Jerusalem. *Begin.* Գթացեալ քոյին.—ԳԻԳԻՈՐԻ (f. 41).
13. The 3rd Sunday in Lent. *Begin.* Մեծ և ահեղ.—ՄԿՐՏԻՉ (f. 44).
14. St. John of Jerusalem and St. Ephraem. *Begin.* Գթութեամբ քոյին.—ԳԻԳԻՈՐԻ (f. 47).
15. The 4th Sunday in Lent. *Begin.* Մեծ և ահեղ.—ՄԿՐՏԻՉ (f. 49).
16. The 40 Martyrs of Sebaste. *Begin.* Մեծ և հզաւր.—ՄԿՐՏԻՉ (f. 53).
17. The 5th Sunday in Lent. Մեծ և ահեղ.—ՄԿՐՏԻՉ (f. 56).
18. St. Gregory the Illuminator. Մեծ և հզաւր.—ՄԿՐՏԻՉ (f. 58^b).
19. The 6th Sunday in Lent. Մեղայ տր մեղայ.—ՄԵՐՕՆԵ (f. 63).
20. The Raising of Lazarus. Գողումն ըղձական, with a Cafa.—ԳԻԳԻՈՐԻ Է ԱԸ (f. 67^b).
21. Palm-Sunday. *Begin.* Համադոյական, by Mkhithar Vardapet.—Acrost. ՀԱՅՅԻՍ (f. 72).
22. The Great Wednesday. Մեծ և ահեղ խորհուրդ.—ՄԿՐՏԻՉ (f. 75^b).
23. The Great (or Maundy) Thursday. Մեծապայծառ.—ՄԿՐՏԻՉ (f. 79).
24. The Great (or Good) Friday. Խորհուրդ սոսկալի.—ԽԵՉԸՏՈՒՐ (f. 82).
25. The Great Saturday. Խորհուրդ հանգստեան.—ԽԵՉԸՏՈՒՐ (f. 86^b).
26. Easter-day. Մարդասիրութեամբ որդիդ.—ՄԿՐՏԻՉ (f. 90^b).
27. All Sundays. Մեծ աւետեաց ուրախալի.—ՄԿՐՏԻՉ (f. 93^b).
28. Low Sunday. Գաղանի խորհրդին, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 97^b).
29. All Sunday eves. Գերամբարձ աստուած, with a Cafa.—ԳԻԳԻՈՐԻ (f. 101^b).
30. Vigils (Գիշերապաշտան). Գերանձառ արփի, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 105).
31. The Ascension. Մեծապայծառ տանիւս.—ՄԿՐՏԻՉ (f. 108^b).
32. Sunday after Ascension. *Begin.* Միակդ ահաւոր, by Mattheos Vardapet.—Acrost. ՄԵՏԹԷՆՈՒ Է. ԽԵՂԻԵՆՅ ԳԻԳԻՈՐ, i. e. by Mattheos, at the request of Grigor (f. 112).
33. Pentecost. Մեծ և հզաւր.—ՄԿՐՏԻՉ (f. 115).
34. St. Riphime. Սպելէականաց.—ՍԿԸՆ (f. 120).
35. The Transfiguration. Մեծ և ահեղ խորհուրդ.—ՄԿՐՏԻՉ (f. 123^b).
36. The Assumption. Գովարանեալ, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 126).
37. The Holy Cross. Տայն եղեմական.—ՅՈՒ ԱՆՆԵՆՍ (f. 130).
38. The Martyrs. Մեծապայծառ.—ՄԿՐՏԻՉ (f. 133).
39. *The same.* Խոնարհեալ բանին.—ԽԵՉԸՏՈՒՐ (f. 136).
40. SS. Ignatius and Polycarp. Գոհարանական, with a Cafa.—ԳԻԳԻՈՐԻ Է ԱԸ (f. 139).
41. The Apostles and Disciples. Գերադոյն դոյ է, with a Cafa.—ԳԻԳԻՈՐԻ Է (f. 143).
42. The Angels. Մեծ և ահեղ խորհուրդ.—ՄԿՐՏԻՉ (f. 146).
43. St. James of Nisibis. Մեծահամբաւ անուն.—ՄԿՐՏԻՉ (f. 150).
44. David the Prophet and St. James the Great. Խորք անքնին.—ԽԵՉԸՏՈՒՐ (f. 153).
45. St. Stephen the Protomartyr. Մեծ և հզաւր.—ՄԿՐՏԻՉ (f. 157^b).
46. SS. Peter and Paul. Խորք երրորդութիւն, by Ter Mkhithar.—ՄԵՐԳԻՍ ԳԻՎ (f. 161).
47. The Sons of Thunder. Գեղապանձ լուսով, with a Cafa.—ԳԻԳԻՈՐԻ Է ԱԸ (f. 167^b).
48. St. Basil. Խաչարարձ արփի.—ԽԵՉԸՏՈՒՐ (f. 173).
49. Eve of the Theophany. Տարիուն ըղձական, by Ter Mkhithar.—ՏԻՐ ՄԻՍԻ (f. 177).
50. Assumption of the V. Mary. Մեծապայծառ.—ՄԿՐՏԻՉ (f. 180^b).
51. Canticles (Տաղ) on the Virgin, by Nerses Clayetzi. *Begin.* Այսաւր Գարբիէլ—Անարատ տաճար (f. 186).—Աճաճին մայր լուսոյ. (Alphabetical, 10 strophes) (f. 188).
52. The Octave of Holy Cross. Մեծապայծառ ակն.—ՄԿՐՏԻՉ (f. 188^b).
53. St. Cyriacus. Գերապայծառ արփի.—ԳԻԳԻՈՐԻ Է (f. 192^b).

54. St. Leontius, St. Vardan, and their companions. **Խորամանակ կանոն.** — **ԽԵՂԵՏՈՒՐ** (f. 196).
55. Invention of the Holy Cross. **Խաչի քո քն.** — **ԽԵՂԵՏՈՒՐ** (f. 200).
56. Canticle on the Baptism of Christ. **Ող զարմանալի** (f. 204).
57. Canticle on St. John the Baptist. **Սկրտիչն քնի մեծ** (f. 205).
58. Canticle on the Presentation of Christ in the Temple. **Այսաբ երուսաղէմ ցնծայ** (f. 206^b).
59. The 3rd Sunday in Lent. **Ան Հայրդ աղաղակեմ;** by Grigor Vardapet. — **ԱՅՍ ԻՆՆՍ** (f. 208^b).
60. Canticle on *the same*, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 209^b).
61. The 5th Sunday in Lent. **Գանդատ ունիմ:** — **ԳԻՐԳՈՒԻ Ե ԻԼԷ** (*sic*) (f. 210^b).
62. Canticle on *the same*, by Nerses Clayetzi. (Extr. from *Jesus filius*) (f. 212).
63. The Resurrection. *Begin.* **Սայր մարմնացելոյ.** — **ՍԿՐՏԻՉ Ե** (f. 212^b).
64. *The same.* **Սեծ Հառաչանաք.** — **ՍԿՐՏԻՉ Ե** (f. 214).
65. Canticle on *the same.* **Գապն հրէական** (22 strophes) (f. 214^b).
66. SS. Sargis and Martyros. **Սեծապայծառ փառօք.** — **ՍԿՐՏԻՉ** (f. 216^b).
67. Canticles on *the same and other subjects.* **Ս կայից հանդիսից** (f. 220^b).
68. Canticles on the Resurrection. *Begin.* **Ստեակ կանայքն.** — **Սանայքն արտասուօք** (ff. 222^a, 222^b).
69. St. Anachorets. **Ղ'ղնաւորք ընտրեալ.** — **Ղ'ԳՆԵՆԻՈՒՐ** (f. 223).
70. The Holy Innocents. **Խանդաղակաթ սրտի.** — **ԽԵՂԵՏՈՒՐ** (f. 227^b).
71. Canticles on *the same.* *Begin.* **Սարսեալ Հերոփէս** (f. 230). — **Արթուր զուարթուր** (alphabetically) (f. 231).
72. St. Nerses Catholicos, called the Parthian. **Գոյ մեղ ցնծալի.** — **ԳԻՐԳՈՒՐ** (f. 232).
73. Sons and grandsons of St. Gregory the Illuminator. *Begin.* **Նոր թագ պետական,** — acrost. **ՆՍԻՆՅԵՆԱ** (*sic*) (f. 235^b), the end wanting.

On f. 213 the copyist says: 'O my sweet brother, Mattheos, remember in the Lord, Iohanes, the transcriber.' A later, 18th cent. hand, states (f. 239) that 'This Book of Gantz (**Գանձտեար**) was given

to the church [illegible] in memory of the Tiratzou (clerk) Minas Meghetzi.'

The vellum fly-leaves once in this volume have been transferred to f. 4 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

26

MS. Arm. d. 2—Lectionary, 13th (?) cent.

Oriental cotton paper. Size, 9 × 6½ in. Text, 7½ + 4¼ in., in two columns, of 24 or 25 lines each. Ff. 293, in 22 quires, with Armenian numerals (most of which have been ploughed off), originally written at the foot of the first and last pages of each quire. Writing, large and elegant bolorgir, apparently of the 13th cent. The initials and first lines of chapters are rubricated. Some leaves are wanting after ff. 99, 142, 166^b, 200, and 248. The MS. was repaired in the 16th cent., when the beginning (ff. 6–27) and the end (ff. 259–291) of the volume were supplied. The latter, at first inserted after f. 169, have lately been removed to the end of the volume. The head-piece on f. 6^b was ornamented roughly by the same hand to which the marginal arabesques &c. of these later leaves are due. The words are generally divided, and, except sacred words, only *փանն* and the termination *թիւն* are contracted. Oriental binding, with flap: the volume was at one time fastened by 3 thongs and 3 studs.

Lectionary (**Ղ'աչոց**), according to the church of Jerusalem,—which is the oldest form of Armenian Lectionary. Its peculiarity consists in its referring to holy places, and in the simplicity of the festivals and commemorations, which chiefly relate to events in the Holy Land and Alexandria. On comparing this MS. with the most ancient copy known (perhaps 9th cent.) in the National Library at Paris (referenced Anc. fonds 20), the following differences are found:—1. For Lent (ff. 39–136) the number and arrangement of the Saints' days and their lessons agree with the modern lectionaries more than with the Paris MS. 2. In the office for Maundy Thursday the canon of the washing of feet is introduced, with the sermon of the Mandatum (**Տարոյ պատուիրանին**) (ff. 165–168), not found in the Paris MS. 3. The lessons for the Vigil of Good Friday, omitted by accident in the original copy, have been supplied by a later hand (ff. 267–284); they occur here with lessons for Matins in Passion-week (ff. 284^b–290). 4. The lessons for the following days are omitted: the octave of Low Sunday, the Ascension, the feast of

Holy Cross and Holy Places, the commemoration of the Holy Innocents, of Elisha the prophet, and of SS. Thomas and Andrew, the apostles. In place of these are the new festivals and commemorations, viz. the Annunciation (f. 229^b), the Transfiguration (f. 242), St. John the Baptist and St. Athanagines (f. 237^b), the commemoration of the foundation of the church of Etchmiadzin called Շողակաթ (f. 247^b), SS. Bartholomew and Jude (f. 249), and St. James of Nisibis (f. 251).

The only note of the original copyist, on f. 258^b, is unfortunately incomplete, through the loss of the next leaf, which probably gave his name and the date. Nor does the MS. supply the name of the later scribe, a priest, who had the volume rebound at the expense of one Amir Beg, son of Thomas and Khelok, and of other contributors, to their memory, for the use of a novice named Iohannes (f. 291). On the same page a still later hand states that 'the fields of Goshters' (Գաշտերաց արածեր) were bequeathed to the church of St. Theotokos and St. Paul, by contributions from six householders (սանտուկեր), and an entry on f. 5 in notergir of the 18th cent. gives an incomplete inventory of the chattels belonging to some church. A note by a later hand (f. 290^b) informs us that 'the MS. was bound in the year 1123 Arm. [= 1674 A. D.] by the unworthy Galoust.'

The vellum fly-leaves formerly in this volume have been transferred to ff. 3 and 16 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

27

MS. Pococke 399—Lectionary, 14th cent.

Oriental cotton paper. Size, 13½ × 9½ in. Text, 10¼ × 6 or 6½ in., in two columns, mostly of 19 or 20 lines each. Ff. (3 blank +) 428 (+ 3 blank). Writing, bold and regular bolorgir, of 14th cent. Some leaves are wanting: about 30 leaves at the beginning and after f. 5, one after f. 139, two after f. 190, about five after f. 222, and several at the end. The foliation, in Armenian numerals, at the foot of the pages, was made after the MS. became defective. The volume is stained throughout by damp, particularly on the margins. Each chapter has a large rubricated initial, and the copyist frequently retains the old spelling. The words are not divided, and except sacred words only զն, թն are contracted. 19th cent. Bodleian binding.

A Lectionary, more or less resembling the Paris MS. Its chief peculiarity consists in its having the lessons for Matins, not found in the Paris MS.

nor in MS. Bodl. Arm. d. 2. The other peculiarities are:—1. It introduces the benediction of the Water on the day of the Theophany (ff. 6-21^b), and the washing of feet on Maundy Thursday, with the sermon of the Mandatum, and a detailed rubric for this ceremony (ff. 297-315). 2. It omits the commemorations of SS. Anthony and Theodosius. The Lent lessons agree with the Paris copy, having the lessons of the Catechumens (19 in number) grouped separately at the beginning of Lent (ff. 59-97). As a large part of the book, commencing with Low Sunday (Նոր կիրակի), is lost, no further details can be given.

There are two short notes on ff. 54^b and 59 giving the name of Martiros Vardapet as the copyist.

This MS. was bought in 1693, in the collection of Edward Pococke, D.D., the Orientalist.

28

MS. Arm. e. 7—Ritual, A. D. 1491.

Oriental glazed cotton paper. Size, 7½ × 5½ in. Text, 5½ × 3¾ in. 17 lines in a page. Ff. 3 blank fly-leaves + 201 (numbered 2-202) + 2 blank fly-leaves. A leaf is wanting after f. 11. Writing, bold bolorgir, of 15th cent. Oriental binding, with flap and traces of metal ornaments: the volume was formerly fastened by 2 thongs and 2 studs.

A Ritual or Service-book, called in Armenian Mashtotz (Մատոց), with these headings:—

1. Table of contents, f. 2.
2. Canon of Baptism, f. 3. and Christening, f. 13^b, and of the taking off of the Baptismal crown on the eighth day, f. 17^b. Cf. ed. Venice, 1831, pp. 1-37.
3. " the benediction of Marriage, f. 18^b. Cf. ed. Ven. 66-76.
4. " taking off the Nuptial crown, f. 34^b. Cf. ed. Ven. 82.
5. " administration of Holy Communion to a sick person, f. 35. Cf. ed. Ven. 121-143.
6. " the Burial of a child, f. 39. Cf. ed. Ven. 262-273-309: there are great divergencies.
7. " the following day, f. 54.
8. " the Burial of a layman, f. 58. Cf. ed. Ven. 177-193, 198-202, 204, 214-219, 225-230.—Collect for a Burial. Begin. Միւր ի յէկն, —acrost. ՄՐԵԹԵԼՍ, f. 76^b. Cf. MS. 29, f. 76^b.
9. " the following day, f. 85. Cf. ed. Ven. 236-245.
10. " the seventh day and 115th, f. 91^b. Cf. ed. Ven. 254-259.

11. Canon of the benediction of Offerings in commemoration of the dead (*Կանոն որ Եհանդիսա առնելը*), f. 95^b. Cf. ed. Const., 1807, pp. 78-85.
12. " the benediction of the Paschal lamb (*Կանոն զառննալ չեղը սաղաւարաց զատկին*), f. 100^b.
13. " the benediction of Salt, f. 101. Cf. ed. Const. pp. 85-86.
14. " the benediction of Wheat for distributing in church (*Կանոն նձուլի ձեհ չափի պատարացաց*), f. 101^b.
15. " the benediction of *matagh* (*Կանոն անական նձեղը*), f. 104^b. Cf. ed. Const. 1807, pp. 86-89.
16. " the benediction of Water on the day of the Theophany, f. 111^b (*Կանոն ջուրն չեղը*).
17. Sermon of the Mandatum on Maundy Thursday (*Քարոզ պատուիրանին*) f. 127.
18. Canon of the washing of the feet on Maundy Thursday, f. 133.
19. " the benediction of a Cross, f. 148. Cf. ed. Ven. 602-25.
20. " the benediction of cereals, harvest, and vintage, f. 168. Cf. ed. Ven. 696-701.
21. " the benediction of church-vestments, f. 172^b. Cf. ed. Ven. 628-36.
22. " the benediction of the Chalice and Patens, f. 173. Cf. ed. Ven. 626-7.
23. " fixing a new door in a church, f. 173^b. Cf. ed. Ven. 642-5.
24. " re-opening a church desecrated by infidels, and of refixing an altar, f. 175. Cf. ed. Const. pp. 193-203.
25. " receiving penitents into communion on Maundy Thursday, f. 188^b.

There are coloured headpieces, and coloured marginal ornaments and initials.

The note of the copyist on f. 201 states that this MS. has been transcribed by Yousic (*Յուսիկ* Hesyehios) the monk, in 940 Arm. = 1491 A. D. in the convent of Khardishar (under the shadow of St. Karapet, St. Theodokos, and St. Sargis the general, whilst the Superior of the convent was Stephanos Vardapet, and its members were 15 in number), and bought by Martha, daughter of the priest Dsatour for the use of her son Thaddaus, a newly consecrated priest.—A later note on f. 202 in a rough bolorgir character states that a tailor named Telik acquired the MS. for his son Khatchatour.

The old vellum fly-leaves once in this volume have been transferred to ff. 8 and 9 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

29

MS. Arm. e. 8—Liturgical, 16th cent.

Oriental cotton paper. Size, 7½ × 5½ in. Text, 5½ × 3¼ in. 18 lines in a page. Ff. '238,' but f. 72 is missed in the numbering. Writing, large and bold bolorgir of 16th cent. There are a few ornaments roughly executed. The volume is stained throughout from damp and use. Oriental binding of 16th cent., with flap: the volume was at one time fastened by 2 thongs and 2 studs. The former part consists of a Ritual, and the latter of a collection of (Gants (*Գանձարան*) and Canticles (*Տաղարան*)).

I. Contents of the Ritual:—

1. Canon of Baptism, f. 1 (wanting 2 leaves at the beginning), and of Christening, f. 10^b, and of the taking off of the baptismal crown, f. 13. Cf. MS. 28. 2.
2. " the benediction of Marriage, f. 13. Cf. MS. 28. 3.
3. " taking off the nuptial crown, f. 21. Cf. MS. 28. 4.
4. " administration of Holy Communion to a sick person, f. 23. Cf. MS. 28. 5.
5. " the Burial of a child, f. 27^b. Cf. MS. 28. 6.
6. " the following day, f. 38^b. Cf. MS. 28. 7.
7. " the Burial of a layman, f. 41^b. Cf. MS. 28. 8.
8. " the following day, f. 59^b. Cf. MS. 28. 9.
9. " the seventh day, f. 66. Cf. MS. 28. 10.
10. " the benediction of offerings in commemoration of the dead, f. 70. Cf. MS. 28. 11.
11. " the benediction of *matagh*, f. 77. Cf. MS. 28. 15.
12. " the benediction of the Paschal lamb, f. 85^b. Cf. MS. 28. 12.
13. " the re-opening of a desecrated church, f. 86. Cf. MS. 28. 24.
14. " the benediction of a new door in a church, f. 88^b. Cf. MS. 28. 23.
15. " the benediction of a baptismal font, f. 89^b.
16. " the benediction of church-vestments, f. 93^b. Cf. MS. 28. 21.
17. " the benediction of the chalice and patens, f. 94. Cf. MS. 28. 22.
18. " the benediction of a picture in a church, f. 94^b. Cf. ed. Ven. 646-9.

19. Canon of the benediction of incense, f. 95. Cf. ed. Ven. 663-4.
20. „ the benediction of cereals, harvest, and vintage, f. 96. Cf. MS. 28. 20.
21. Prayer for one who has eaten something impure, f. 97. Cf. ed. Const. p. 91.
22. Canon of the benediction of a cross, f. 97^b. Cf. MS. 28. 19.
23. „ the benediction of water on the day of the Theophany, f. 117^b. Cf. MS. 28. 16.
24. „ the washing of feet on Maundy Thursday, f. 136^b. Cf. MS. 28. 18.
- „ Sermon of the Mandatum on Maundy Thursday, f. 151^b. Cf. MS. 28. 17.
25. Canon of the benediction of the water of the fields (i.e. of the water used in all agricultural purposes), (*Անտն խաչալուսայ առնելոյ*), f. 159^b. Cf. ed. Ven. pp. 665-9.
26. „ the benediction of grapes, f. 162^b. Cf. ed. Ven. pp. 688-695.
27. „ benediction of chickens, f. 165^b. Cf. ed. Ven. 682-5.
11. Gants of great (or Good) Friday. *Խորհուրդ նոր ծածկեալ*.—*ԽԼԶԱՏՈՒՐ*, f. 205.
12. Canticle on the same, 20 strophes. *Ածածին սրբուհի*, f. 210^b.
13. Gants of Great Saturday. *Տաւն տէրունական*.—*ՏԻՄՈՒՆԵԿՆԵ*, f. 212^b.
14. Canticles on the Myrophori (*Լուղարերից*), 8 strophes. *Այսաւր նոր արև*, f. 218.
15. Gants of Easter. *Սեծապոյծառ ձայն ուրախալի*.—*ՍՆՄՏԻԶ*, f. 219. Cf. MS. 25. 26.
16. Canticle on the same, 5 strophes. *Յայնժամ սիրով տիրական*, f. 221^b.
17. Gants of a vigil (*Հակման գիշերոյ*). *Գերանճառ արփի*.—*ԳՐԻԳՈՐ*, f. 222^b. Cf. MS. 25. 30.
18. Canticle on the same, 14 strophes. *Ովքահանայք և վարդապետք*, f. 225^b.
19. Gants of a Burial. *Begin. Մինդ է յէէն*, f. 228. Cf. MS. 28. 8.
20. Canticle on the same. *Գոչեմք առ ձեզ ողբերգական*.—*ԳԵՒՈՐԳ ԵՎ ԼԵՂԵՂԵՏԻ ԻՆՆ Ի ԹԵՐԵՆՈՅ ԱՆՈՒԵԼՈՅ*, ff. 233-237^b.

II. Lessons of the Myrophori (*Լուղարերից*), of Healing (*Իժշկութեան*), and of the Dead (*Հանգստեան*), from the Gospels, f. 166^b.

III. The Gants (*Գանձ*) and Canticles (*Տաղ*):—

1. Gants of the Nativity of our Lord. *Begin. Սարուր և ամբիծ*,—acrost. *ՍՆՄՏԻԶ*, f. 181^b. Cf. MS. 25. 1.
2. Canticle on the same. *Begin. Կայր կոյսն կյայրին*, f. 184^b.
3. Gants of the Eve of Candlemas day, by Gregory Vardapet. *Begin. Գողեալ և աւրհնեալ*.—*ԳՐԻԳՈՐ*, f. 186^b. Cf. MS. 25. 7.
4. Canticle on the same, 25 ll. *Begin. Վն փառաց թագաւոր*, f. 189.
5. Gants of St. Sargis and St. Martyros his son. *Begin. Սեծապատիւ փառք*.—*ՍՆՄՏԻԶ*, f. 190. Cf. MS. 25. 66.
6. Canticle on the same, 8 strophes. *Ս կայից հանդիսից*, f. 194. Cf. MS. 25. 67.
7. Gants of Palm Sunday. *Begin. Համադոյական*.—*ՀԵՅՅԵՍ*, f. 195^b. Cf. MS. 25. 21.
8. Canticle on the same, 8 strophes. *Այսաւր ցնձան արարածք*, f. 198^b.
9. Gants of Great (or Maundy) Thursday, by Mekhithar. *Begin. Չահեղ զանքնին*.—*ՉՊԵԿԸՄՈՐ*, f. 199.
10. Canticle on the same, 6 strophes. *Գառն անարատ պատարագ*, f. 204^b.

According to the last note of the copyist (f. 236^b) this volume was written by Jeremiah the deacon in the parish of SS. Sargis and Martyros, of the town of Keghi, in 913 Arm. = 1464 A. D. There are other short notes by the same copyist in verse and prose on ff. 117^b, 123, 151^b, 159, 165^b, 166, 194, 198^b, 218, and 220^a-221^b. Two more by different hands after the principal colophon state (f. 238) that Baron Khosh bought the MS. and gave it as a memorial to the church of St. Saviour. The names of the donor's relatives are also given. A last note states (f. 238^b) that the volume was repaired and completed the 28th March, 1147 Arm. = 9th April, 1698, by one Lazarus of the village of Havav, 'at the door' of the church of the Virgin Mary.

This MS. was bought from Mr. Joseph Bayan on Nov. 13, 1882.

30

MS. Marsh 438 (I-III)—Menologium, A. D. 1482.

Oriental glazed cotton paper. Size, 14½ × 10 in. Text, 11 × 7½ in. In two columns of 35 lines each. Ff. 1 + '592' (18 and 23 missing, 167, 204, 347 repeated) + 2 fly-leaves at beginning and end of each volume. Originally undivided: vol. i. contains ff. 1-201; vol. ii. ff. 202-401; vol. iii. ff. 402-592. Writing, bold bolorigir. Binding of 19th cent.

It contains a Menologium or 'Yaysmavourk' (*Հայսմաւորք*), that is, a collection of lives of different saints—observed and not observed by the Armenian church—arranged according to the Armenian year, whose opening day, since the variable year has been changed to a fixed one, corresponds to Aug. 11. Two or three principal redactions of Yaysmavourk have been made in the course of centuries. The latest, to which the present MS. belongs, as well as the different editions of Constantinople, made in the last century (in 1706, etc.), was by Gregory Vardapet Khlathetzi, about the beginning of the 15th cent. The style of this compilation is of more modern Armenian than those which preceded it, and many spurious materials enter into it; but it possesses an interesting feature in its many lives or martyrdoms of Armenian martyrs who suffered in later times, chiefly at the hands of the Mohammedans.

The entry relating to each day is distinguished by a large initial and a marginal vignette in colour. There are in the whole MS. only two large head-pieces with marginal ornaments, one at the beginning of the work, and the other on f. 233, the 5th January, the eve of the feast of the Theophany (Christmas). The small ones are reserved for the first entry of every month. Only red and blue are used in the ornamentation. There are no pictures: on f. 76^b, immediately after the title of the article on St. Cyprianus and St. Justina, we see a blank, and at the foot of the page this note: '*Ձի կտէճեմ նկարող, զկուսին պատկերն և զկիրքիանութն աստ նկարէ*.'—that is: 'Careful painter, paint here the picture of the Virgin and Cyprianus.'

Almost throughout the MS. the copyist has added at the end of each day's lessons a short prayer for the owner of the MS., and his relatives, and for himself: in the last one (f. 590) the writer, a priest named Mkeritch, states that this copy was made in the Arm. year 931 = 1482 A.D. in the province of Kharberd (Karput), in the convent Khoulayo or Khoulou, in the parish ('under the shadow') of St. George the General, and the Very Holy Deipara, and St. Sargis the General, while the superior of the convent was Grigor Vardapet, at the request of Khoja Iacob, son of Kouji-Beg and Tinar. Many members of the family are named in this colophon and in the subscriptions above mentioned.

At the end of the volume are many subscriptions and different notes. On ff. 590^b and 591^a there are two notes by different hands, each concerning the two bindings which were put on the MS. The first was written in the year 957 Arm. = 1508 A.D., by a monk named Carapet Gandjaetzi (*Գանձալցի*)—[there is now an Armenian village Gantza near Akhalkalak in Georgia], and the second 65 years later, in 1022 = 1573 A.D., by a monk named Lazar, and Archdeacon Iohannes in Aleppo 'at the door of St. Deipara and the Forty Sainted Youths'

(of Sebaste). To the latter note a later hand has added in notergir: 'It is bought for 177 piastres (762), and put in the church of St. Deipara.'

On the same folios there is written an elegy, in verse, of 31 quatrains, on the death of Iohannes the deacon, son of Khoja Iacob, the owner of the MS., who died in his youth in Kharberd in the year 927 Arm. = 1478 A.D.; the following is the first quatrain:—

*Յինքն հարիւր հարոց թղին,
և ի՛ր յաւերորդին,
խարբերդ քաղաք սուգ մեծ եղև
վասն մահուան յովանիսին,' etc.*

Sometimes also (as on ff. 4^b, 5^b, 6^b) short subscriptions in the body of the volume give a list of the sons of Khoja Iacob, among whom Iohannes is mentioned as 'deceased' or 'late'—but he is not invariably so described, e.g. not in the last colophon.

The name of the compiler of the above-mentioned elegy is added by another pen in red ink, at the end, '*Մաթէոս ծառայ էր անձծին, ամէն,*' i.e. Matthew, servant of St. Deipara, amen.

Ff. 590^a and 591^b contain five entries, by four different hands, of donations made by different people to the convent of Khoulou in 1503 A.D., and in 1505–1526 A.D. 'to the church of the Deipara,' called also the church of the Forty Youths, in Aleppo, whither the MS. seems to have been removed.

The last note, following the entries of the donations, is by one Abraham, who probably lived in the 18th cent., and who says that he had copied many passages from this MS.

Subjoined will be found a list of the contents of our MS. For the identification of the entries, there is added to each one the corresponding date taken from the Greek Menologium of Basil, and, where the latter affords no parallel, reference is made to the Acta of the Bollandists¹. Some feasts, however, being peculiar to the Armenian church, sometimes no comparison can be made either with the Greek Menologium or with the Acta.

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| | | | — Իսկ վասն ամենաւ քննեալ
զլսոյն . . . f. 2 ^b . |

¹ Assemani in his *Bibl. Orient.* Tom. III. pt. 1. pp. 649 (654) gives only a list of the names of saints, with the days of the months, taken from the edition of Constantinople, 1706.

	Navasard	Aug.		Navasard.	Aug.	
1.	1	11	<i>Begin.</i> Խօկ զի այսօր կոչի սա- րեմնա . . . , f. 2 ^b . — Թճաղաւոր մի կայր Հա- յոց Մրտաւաղ անուն . . . , f. 3.	21.	11	21 Iustus (Հուստինոս) of Rome, M. (Bas. Men. July 14)—the end of the text is missing—f. 18 ^b .
2.	2	12	Anicetus and Photinus, MM. (Bas. Men. Aug. 12), f. 3.	22.	12	22 Thomas, Apostle (Bas. Men. Oct. 6). The beginning is missing. It commences with these words ' . . . տրտում, ոչ ուակր և ոչ ըմբեր . . . ' f. 19.
3.	..	..	Laurence, the priest of Rome, and his companions, MM. (Bas. Men. Aug. 10), f. 4.	23.	13	23 Irenaeus, bishop of Sermion, M. (Bas. Men. Aug. 23), f. 20.
4.	3	13	Mareellus, bishop of Apamea, M. (Bas. Men. Aug. 14), f. 4 ^b .	24.	..	.. Libertinus, abbot, disciple of St. Honoratus, f. 20.
5.	..	..	Hermias, Pelagius, and com- panions, MM. at Nicomedia (Bas. Men. Feb. 7), f. 5.	25.	..	.. Photina the Samaritan, M. (Bas. Men. Mar. 20), f. 20 ^b .
6.	..	..	Martina (Մարթին?) V. and M., f. 5.	26.	14	24 Daniel the Prophet (Bas. Men. Dec. 17), f. 21.
7.	..	..	Honoratus, Abbot of Fondi in Italy (Boll. Jan. 16), f. 5.	27.	15	25 Abudemius, M. in Tenedos (Bas. Men. July 15), f. 22.
8.	4	14	Inauguration of the Church of Etchmiadzin, called Feast of Շողակաթ. <i>Begin.</i> Ի սուսա- րին մեր սուրբն Պրիգոր . . . , f. 5 ^b .	28.	..	.. Translation of St. Mary Deipara. A sermon beginning: ' Ի սու- սաւորին մեր սրն Պրիգոր յոր- ժամ կործանեաց . . . ' wanting the end, f. 22.
9.	..	..	Ursicinus, M. in Illyria (Bas. Men. Aug. 15), f. 6.	29.	16	26 Adrianus and his wife Natolia, MM. (Bas. Men. Aug. 26). The beginning is wanting. It commences: ' Օհա ի բանդ- ճիչ կբարձ . . . ' f. 24.
10.	5	15	Translation of St. Mary Deipara. A sermon beginning: ' Պարա և արժան է գրանել . . . ' f. 6 ^b .	30.	17	27 Soukias (Hesychius) and his companions, MM. in Armenia (11th cent.). <i>Begin.</i> Ի սա- քեան թրիստոսի սուրբն Թա- ղէս յորժամ եկն ի Հայս . . . , f. 26.
11.	6	16	Commemoration of the Image of Christ (սուրբ դաստառակ, the holy handkerchief) in Edessa. <i>Begin.</i> Բեգար արբայն Հայոց և Մարտոց լուաւ վանքի . . . , f. 9 ^b .	31.	18	28 Stratonicus, Philippus, and Eut- ichianus, MM. (Bas. Men. Aug. 17), f. 27.
12.	7	17	Myron, priest and M. in Cyzicus (Bas. Men. Aug. 16), f. 11 ^b .	32.	..	.. Onesimus of Caesarea in Cappa- docia, monk (Bas. Men. July 14), f. 27.
13.	..	..	Laurus and Florus, brothers, MM. (Bas. Men. Aug. 18), f. 11 ^b .	33.	..	.. Antiochus the physician, M. in Sebaste (Bas. Men. July 15), f. 27 ^b .
14.	..	..	Diomedes the physician, M. at Nicaea (Bas. Men. Aug. 16), f. 12 ^b .	34.	19	29 Beheading of St. John the Bap- tist (Bas. Men. Aug. 29), f. 28.
15.	8	18	Stephen of Uhi (now Zeythoun) and his companions, MM. in Armenia Minor, f. 12 ^b .	35.	20	30 Philonides, bishop of Cyprus, M. (Boll. Aug. 20), f. 30.
16.	9	19	Atom the general and his com- panions, MM. in Armenia (4th cent.), f. 14 ^b .	36.	..	.. Tatianus of Claudiopolis, M. (Bas. Men. Aug. 24), f. 30.
17.	..	..	Andrew the general and his army, MM. (Bas. Men. Aug. 19), f. 15.	37.	..	.. Aternersch of Rome, son of the Emp. Probus (?), M. at Nico- media, under Licinius, f. 30 ^b .
18.	10	20	Bassa and her three sons, MM. at Edessa (Bas. Men. Aug. 21), f. 15 ^b .	38.	21	31 Finding of the girdle of St. Mary Deipara at Jerusalem (Bas. Men. Aug. 31)—a sermon be- ginning with ' Բնասարու- հէղ կուսին Մարիամու ան- ածնին զգօսին գսին յԵրու- սաղէմ . . . ' and ending with a
19.	..	..	Agathonicus and his companions, MM. at Nicomedia (Bas. Men. Aug. 22), f. 16.			
20.	..	..	Samuel the Prophet (Bas. Men. Aug. 20), f. 16 ^b .			

Navasard, Sept.			Hori.	Sept.	
					prayer in acrostic strophes forming the name of the author ԳՐԻԳՈՐ (Grigor), f. 30.
39.	22	1			Joshua the son of Nun (Bas. Men. Sept. 1), f. 32 ^b .
40.	"	"			Simeon Stylites of Antioch, the younger (Bas. Men. Sept. 1 —Assem. II. 265), f. 33.
41.	23	2			Mamas, M. (Bas. Men. Sept. 2), f. 34.
42.	"	"			John the Faster (Bas. Men. Sept. 2), f. 34 ^b .
43.	"	"			Commemoration of a Miracle in Pamphylia, f. 34 ^b .
44.	24	3			Anthimus, bishop of Nicomedia, M. (Bas. Men. Sept. 3), f. 35.
45.	"	"			Athanasius, bishop of Seleucia, and Khantoush, MM., f. 35.
46.	"	"			Choresimus and Neophytus, servants of Khantoush, MM., f. 36.
47.	25	4			Babylas, bishop of Antioch, and his three pupils, MM. (Bas. Men. Sept. 4), f. 36.
48.	"	"			Oceanus (MS. Պուկիանոս , Lucianus), Theodorus, etc. (Bas. Men. Sept. 4), f. 36 ^b .
49.	"	"			Photina the Samaritan, M. (a repetition of the article of Aug. 23, f. 20 ^b), f. 36 ^b .
50.	26	5			Ammon the deacon and 40 women of Adrianople, MM. (Bas. Men. Sept. 1), f. 37.
51.	"	"			Zacharias, father of St. John the Baptist (Bas. Men. Sept. 5), f. 37 ^b .
52.	27	6			Hermione (MS. Երմիոնէ), daughter of Philip the Deacon (Bas. Men. Sept. 4), f. 38.
53.	"	"			Faustus (MS. Փուստոս , Fusius?) and Abibus the deacon, and their companions, MM. (Bas. Men. Sept. 6), f. 38 ^b .
54.	"	"			5000 women of Antioch, captives of Chosroes II, king of Persia, MM., f. 38 ^b .
55.	28	7			Commemoration of the first council of Nicaea (Bas. Men. May 29), f. 39.
56.	29	8			Nativity of St. Mary Deipara (Bas. Men. Sept. 8), f. 40 ^b .
57.	30	9			Sahae I, Patriarch of Armenia, f. 42.
			Hori.		
58.	1	10			Menodora and her sisters, MM. (Bas. Men. Sept. 10), f. 43 ^b .
59.	"	"			Basilissa (MS. Բասիլիկէ), V. and M. at Nicomedia (Bas. Men. Sept. 3), f. 43 ^b .
60.	1	10			Paulus, bishop in Spain (?), f. 44.
61.	2	11			Lily (Դանուշակ), V. and M. in Persia, f. 44 ^b .
62.	"	"			Romulus (MS. Ռոմուլոս) and Eudoxius, MM. at Melitene in Armenia (Bas. Men. Sept. 6), f. 45.
63.	"	"			Diodorus and Didymus, MM. at Laodicea in Syria (Bas. Men. Sept. 11), f. 45.
64.	"	"			Sozon, M. in Lycia (Bas. Men. Sept. 7), f. 45.
65.	"	"			Eupsyehus (MS. Եսպսիքոս), M. at Caesarea in Cappadocia (Bas. Men. Sept. 7), f. 45 ^b .
66.	3	12			Autonomus, bishop, M. in Bithynia (Bas. Men. Sept. 12), f. 45 ^b .
67.	"	"			Severianus of Selaste, M. (Bas. Men. Sept. 7), f. 46.
68.	4	13			Inauguration (Մատակարար) of the Church of the Resurrection at Jerusalem, f. 46 ^b .
69.	"	"			John Chrysostom. <i>Begin.</i> Սեօ Վարդապետան տիեզերացն արեգակն եկեղեցւոյ . . . , f. 48. (See Nov. 23.)
70.	5	14			Exaltation of the Holy Cross (Bas. Men. Sept. 14), f. 48 ^b .
71.	6	15			Nicetas of Gothland (Նիկեայիք), M. (Bas. Men. Sept. 15), f. 50.
72.	"	"			Euphemia of Chalceldon, M. (Boll. Sept. 16), f. 50 ^b .
73.	"	"			Cornelius the Agcd, M. at Nicaea, f. 51.
74.	"	"			Several Martyrs who suffered under the Mohammedans in Armenia A. D. 712. <i>Begin.</i> Յոսսինիանոս կայսրն հոռոմոց հարածեաց զարդս հայոց . . . , f. 51.
75.	7	16			Theodora of Alexandria, the penitent (Bas. Men. Sept. 11), f. 51 ^b .
76.	8	17			SS. Translators [of the Bible into Armenian] (Սարր թարգմանիչք). <i>Begin.</i> Լուսարարիչքն ձեր և սրայծառ շահքն . . . , f. 53 ^b .
77.	9	18			Moses and Aaron (Bas. Men. Sept. 4), f. 55.
78.	10	19			Oski (Օսկի) and his companions, priests and MM. in Armenia, f. 57. The lesson is that of St. Soukias, on Aug. 27.
79.	11	20			Eustachius (Gr. Eustathius), and his wife Theopista and companions (Bas. Men. Sept. 20), f. 57.

	Hori.	Sept.		Hori.	Sept.		
80.	12	21	Peleus (MS. Բպիլիանոս , Apelianus), Nilus, and other companions, MM. at Caesarea in Palestine (Bas. Men. Sept. 19), f. 59.	100.	19	28	Elisaeus, the first Catholicos of the Aghouans, f. 69 ^b .
81.	"	"	Macrobius, Gordianus, and their companions, MM. (Bas. Men. Sept. 13), f. 59.	101.	"	"	Commemoration of the Miracle wrought in the Church of St. Zeno (at Verona) during an inundation (Boll. April 12), f. 70.
82.	"	"	Ariadna (MS. Արիադնա) called Mary. M. (Bas. Men. Sept. 18), f. 59.	102.	20	29	Chariton of Iconium, abbot and M. (Bas. Men. Sept. 28), f. 70 ^b .
83.	"	"	Papas (Պապ), M. in Lycia (Bas. Men. Sept. 14), f. 59 ^b .	103.	"	"	Eupsyehius (MS. Եպսիբոս), abbot, f. 71.
84.	"	"	Commemoration of the destruction of Amida by the Persians (containing the history of that town during the 6th cent.). <i>Begin.</i> Ռազաւոր Պարսից Սուրբ (Սուրբ) անուն զնաց . . . , f. 59 ^b .	104.	21	30	Gregory the Illuminator. <i>Begin.</i> Սուրբ Հայրապետն Ջր լուսաւորին Գրիգորիոս . . . (Bas. Men. Sept. 30), f. 71 ^b .
85.	13	22	Phocas, bishop of Sinope. M. (Bas. Men. Sept. 22), f. 60 ^b .	105.	"	"	Antonius (Անտոն). Cronides and the seven Grazer Hermits (ՍտասՏարակէք), MM. in Armenia, f. 71 ^b .
86.	"	"	Jonah the Prophet (Bas. Men. Sept. 22.), f. 61.	106.	"	"	Thathoul, Varus, and Thomas, hermits in Armenia. <i>Begin.</i> Սորա աշակերտք էին սուրբ Հայրապետացն . . . , f. 72. (See also Dec. 30, and March 6.)
87.	14	23	Iraides of Alexandria, V. and M. (Bas. Men. Sept. 23), f. 61 ^b .			Oct.	
88.	"	"	Greek Martyrs executed by the Arabs in Armenia A.D. 812. <i>Begin.</i> Մարտիրաց Մուսահէլ սուլթանն Տաճկաց զԵպսանս . . . , f. 62.	107.	22	1	The Twelve Doctors of the Church, f. 73.
89.	15	24	Thecla, V. and M. (Bas. Men. Sept. 24), f. 63.	108.	23	2	Ananias, the Apostle (Bas. Men. Oct. 1), f. 75 ^b .
90.	16	25	Cephas and Apollos, the disciples of Paul (Bas. Men. Dec. 9), f. 64 ^b .	109.	"	"	Theodorus, M. at Perga (Bas. Men. Sept. 21), f. 76.
91.	"	"	Jacob, bishop of Serug (Boll. Oct. 28), f. 64 ^b .	110.	"	"	Michael, abbot of Zoba (Bas. Men. Oct. 1), f. 76.
92.	"	"	Agathoclia, V. and M. in Spain (Bas. Men. Sept. 16), f. 65 ^b .	111.	"	"	A Miracle at Mount Sinai, f. 76.
93.	17	26	The Rest of St. John the Evangelist (Bas. Men. Sept. 26), f. 65 ^b .	112.	"	"	Dosan (Գոսան , Theosanus?), bishop of Byzantis (?), in the time of Sapor II, f. 76 ^b .
94.	18	27	Callistratus and his companions, MM. at Rome (Bas. Men. Sept. 27), f. 67 ^b .	113.	"	"	Paphnutius, hermit and M. in Egypt (Bas. Men. Sept. 25), f. 76 ^b .
95.	"	"	Marinus, M. (Bas. Men. March 17), f. 68 ^b .	114.	24	3	Cyprian and Justina, MM. (Bas. Men. Oct. 2), f. 76 ^b .
96.	"	"	Commemoration of the death of the pious Emperor Manuel II, f. 68 ^b .	115.	25	4	Dionysius the Areopagite, bishop, M. (Bas. Men. Oct. 3), f. 78.
97.	19	28	Simeon, son of Cleopas, Apostle, M. (Bas. Men. Sept. 18), f. 69.	116.	"	"	Cyriacus, the hermit, under Theodosius I (Bas. Men. Sept. 29), f. 78 ^b .
98.	"	"	Epicharis (MS. Եպիքուրա), V. and M. at Rome (Bas. Men. Sept. 27), f. 69 ^b .	"	"	"	Adauctus of Ephesus and his daughter Callisthena, MM. (Bas. Men. Oct. 4), f. 78 ^b .
99.	"	"	Mamelehita (MS. Մամեկէրա), M. in Persia (Bas. Men. Oct. 5), f. 69 ^b .	117.	26	5	Ripsime and her companions, VV., MM. (Bas. Men. Sept. 30), f. 79.
				118.	27	6	Gaiane and her companions, VV., MM. (Bas. Men. Sept. 30), f. 82.
				119.	28	7	Sergius and Bacchus, MM. (Bas. Men. Oct. 7), f. 83.
				120.	"	"	Nazarius and Celsus, MM. at

	Hori.	Oct.		Sahmi.	Oct.	
			Milan (Bas. Men. Oct. 14), f. 84.	140.	6 15	Lucianus (MS. Ռեղկիանոս) the priest of Antioch, M. (Bas. Men. Oct. 15), f. 92.
121.	29	8	Pelagia of Tarsus, V. and M. (Bas. Men. Oct. 7), f. 84.	141.	" "	Dasius, Gaius, Zoticus, MM. at Nicomedia (Bas. Men. Oct. 21), f. 93.
122.	"	"	Publia the deaconess, M. at Antioch (Bas. Men. Oct. 9), f. 84 ^b .	142.	" "	St. John the Precursor, and Athenogenes, bishop, f. 93. (See Aug. 11.)
123.	"	"	Juventinus (MS. Յրվնդիսոս) and Maximus, MM. (Bas. Men. Oct. 9), f. 84 ^b .	143.	7 16	Longinus (Պոնկիանոս) the Centurion (Bas. Men. Oct. 16), f. 93.
124.	30	9	Eulampius and Eulampia, MM. (Bas. Men. Oct. 10), f. 85 ^b .	144.	" "	Socrates the priest, and Theodota, MM. at Ancyra (Bas. Men. Oct. 23), f. 93 ^b .
125.	"	"	Mark and Stephen of Antioch in Pisidia, MM. (Bas. Men. Nov. 22), f. 86.	145.	8 17	Chrysanthus and Daria (Չահրիստոս) his wife, MM. (Bas. Men. Oct. 17), f. 94.
126.	"	"	Romanus the Hymner (Րոմանոս) of Amasia (Bas. Men. Oct. 1), f. 86.	146.	9 18	Luke the Evangelist (Bas. Men. Oct. 18), f. 95.
127.	"	"	A Miracle in Italy, f. 86 ^b .	147.	" "	Amphilochus, bishop of Iconium in Lycaonia (Bas. Men. Oct. 19), f. 95 ^b .
128.	"	"	Exile of St. John Chrysostom. <i>Begin.</i> Յորժամ տանէին չար սպասարդքն . . . , f. 86 ^b .	148.	" "	Hosca the Prophet (Bas. Men. Oct. 17), f. 96.
129.	Sahmi. 1	10	Conception of St. John the Precursor (Bas. Men. Sept. 23), f. 87.	149.	10 19	Joel the Prophet (Bas. Men. Oct. 19), f. 96.
130.	2	11	Commemoration of the Second Council of Nicaea (Bas. Men. Oct. 12), f. 88 ^b .	150.	" "	Artemius, M. at Antioch (Bas. Men. Oct. 20), f. 96.
131.	"	"	Theodorus of Alexandria, M. (Bas. Men. Sept. 12), f. 88 ^b . (See Dec. 2.)	151.	" "	Andrew the monk, confessor under Constantine Cavallinus, f. 96 ^b .
132.	"	"	Taracus, Probus, and Andronicus, MM. (Bas. Men. Sept. 12), f. 88 ^b .	152.	11 20	Arethas and his companions (Ռարեթեանք) (Bas. Men. Oct. 24), f. 97.
133.	3	12	Carpus, bishop, and Papyrus, deacon, MM. (Bas. Men. Oct. 13), f. 89 ^b .	153.	12 21	Hilarion, abbot (Bas. Men. Oct. 21), f. 98.
134.	"	"	Alphacius, Alexander, Zosimus, etc., MM. at Antioch in Pisidia (Bas. Men. Sept. 28), f. 89 ^b .	154.	13 22	Abercius, bishop of Hierapolis, confessor (Bas. Men. Oct. 22), f. 99 ^b .
135.	"	"	Domnina (MS. Չոմնա), M. under Diocletian (Bas. Men. Oct. 12), f. 89 ^b .	155.	14 23	James the Less, brother of our Lord, Apostle (Bas. Men. Oct. 23), f. 101.
136.	"	"	Sadoch (Boll. <i>Sadokh</i>), bishop, and his companions (Bas. Men. Oct. 14), f. 89 ^b .	156.	15 24	The Seven Sleepers of Ephesus (Bas. Men. Oct. 23), f. 102.
137.	"	"	Zacharia, father of St. John the Baptist, and finding of his relics with those of Pantaleon in Albania, f. 89 ^b .	157.	16 25	Marcian and Martyrius, notaries, MM. (Bas. Men. Oct. 25), f. 103 ^b .
138.	4	13	Mashtots Vardapet of Cotek (Պոստոլ), 9th cent. <i>Begin.</i> Սուրբ վարդապետն Սաշտոց էր ի դաւանէն Պոստոլց . . . , f. 90.	158.	17 26	Demetrius (MS. Չեմէթիարիանոս), M. at Thessalonica (Bas. Men. Oct. 26), f. 104.
139.	5	14	Commemoration of the Council of Ephesus, f. 91. (See also Feb. 5.)	159.	" "	Hipparchus and his companions (Սիպարխիարեանք) (Rom. Men. Dec. 9.—Assem. II. 124), f. 105.
				160.	" "	Bachtisoos (Չախտիսոս), bishop, M. in Persia, f. 105 ^b .
				161.	" "	Domninus, M. at Thessalonica (Bas. Men. Oct. 1), f. 105 ^b .

	Sahmi.	Oct.		Sahmi.	Nov.		
162.	17	26	Commemoration of the earthquake at Constantinople under the Emperor Leo the Isaurian (A. D. 740) (Bas. Men. Oct. 26), f. 105 ^b .	183.	29	7	Paulus, patriarch of Constantinople, confessor (Bas. Men. Nov. 6), f. 120.
163.	..	..	Sukias and his companions, f. 105 ^b . (See Aug. 27.)	184.	30	8	Angels and Archangels (Bas. Men. Nov. 8). <i>Begin. Յաւուրս անանձնի թեան յորում զհուսս ձեռադործս . . .</i> , f. 121 ^b .
164.	18	27	Capitolina and Eroteis (MS. <i>Երոտինէ</i> , Erotine), MM. (Bas. Men. Oct. 27), f. 105 ^b .	185.	..	..	On the hierarchy of the Angels, f. 123.
165.	..	..	Claudius, Asterius, and Neon, brothers, MM. (Bas. Men. Oct. 29), f. 106.	186.	..	..	Prayer to the Angels by Nerses Clajetzi, in verses, f. 124 ^b .
166.	19	28	Abraham the Anachoret (Bas. Men. Oct. 29), f. 107.	187.	Tre.	1	Antoninus of Apamea, M. (Bas. Men. Nov. 9), f. 126.
167.	20	29	Nune (Nina) and Mane, VV., f. 108.	188.	..	..	Victor of Italy, M. (Bas. Men. Nov. 11), f. 126 ^b .
168.	21	30	Zenobius, bishop, and Zenobia, his sister, MM. (Bas. Men. Oct. 31), f. 109.	189.	..	..	Stephanis, widow, M. (Bas. Men. Nov. 11), f. 126 ^b .
169.	..	..	Athanasia, V. and M. at Rome under Decius (Bas. Men. Oct. 12), f. 110.	190.	..	..	Hypatius (MS. <i>Իւպատիոս</i>) of Gangra, M. (Bas. Men. Nov. 14), f. 127.
170.	..	..	John Hosavetsi, hermit in Armenia, f. 110.	191.	2	10	Menas (<i>Մենաս</i>) the Egyptian soldier, M. (Bas. Men. Nov. 11), f. 127.
171.	..	..	Lucia (of Rome) and Geminianus (MS. <i>Գեմինիոս</i>), MM. (Bas. Men. Sept. 17), f. 110.	..	..	..	Story of Markhas and Cosphar, merchants, f. 127.
172.	22	31	Epimachus of Egypt, M. (Bas. Men. Oct. 30), f. 110.	192.	3	11	John the Almoner (<i>ոգորմած</i>), patriarch of Alexandria (Bas. Men. Nov. 12), f. 131.
173.	..	..	Melasippus and his family, MM. at Ancyra (Bas. Men. Nov. 7), f. 110 ^b .	193.	4	12	Miles (<i>Միլէս</i>), bishop, Eborā (<i>Եուրա</i>), priest, and Sohoa (<i>Շոհի</i>), deacon, MM. in Persia (Bas. Men. Nov. 13—Assem. I. 60), f. 132.
174.	..	..	Antoninus the priest, Nicophorus, etc., MM. (Bas. Men. Nov. 13), f. 111.	194.	5	13	John Chrysostom (Bas. Men. Nov. 13). <i>Begin. Սուրբ Յովհաննէս Ասկերբրան Էրազգաւ ասորի . . .</i> , f. 133. (See also Sept. 13.)
175.	23	1	All Saints, f. 111.	195.	6	14	Gurias, Samonas (<i>Սամոնաս</i>), and Abibus, MM. (Bas. Men. Nov. 15), f. 135 ^b .
176.	..	..	Cosmas and Damian, of Jerusalem, sons of Theodota (Bas. Men. Nov. 1), f. 111.	196.	7	15	Matthew the Evangelist (Bas. Men. Nov. 16), f. 137.
177.	24	2	Acindynus (MS. <i>Աինդինոս</i> , Acinthus), Pegasus, etc., MM. in Persia (Bas. Men. Nov. 2), f. 113.	197.	8	16	Plato, M. (Bas. Men. Nov. 18), f. 139.
178.	25	3	Acapsimas and his companions, MM. in Persia (Bas. Men. Nov. 3—Assem. I. 171), f. 114.	198.	..	..	Demetrius of Dabudenum (MS. <i>Դամեթիանոս Դաբուդենացի</i>), M. (Bas. Men. Nov. 15), f. 139 ^b .
179.	26	4	Cyriacna (<i>Կիրիակոս</i>) of Tarsus, M. (Bas. Men. Nov. 1), f. 114 ^b .	199.	..	..	Romanus the Monk, and his companion child, MM. (Bas. Men. Nov. 18), f. 139 ^b .
180.	..	..	Matrona of Pamphylia, abbess (Bas. Men. Nov. 8), f. 115.	200.	..	..	Obadiah the Prophet (Bas. Men. Nov. 19), f. 140.
181.	27	5	Stephen, bishop of Rome, and his companions, MM. (Bas. Men. Aug. 2), f. 115 ^b .	201.	9	17	Philip the Apostle (Bas. Men. Nov. 14), f. 140.
182.	28	6	Porphyrus the comedian, M. (Bas. Men. Nov. 4), f. 119.				
..	Martin, bishop of Tours (Bas. Men. Nov. 12), f. 119 ^b .				

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202.	10	18	Gregory the Illuminator of Armenia, f. 141 ^b . (See also Sept. 30.)			M. (Bas. Men. Nov. 28), f. 168.
203.	11	19	Nerses the Partlian, patriarch of Armenia, and Khad the deacon, f. 145 ^b .	225.	24	2 Philomenus (MS. Փիլիմոն), of Lyconia, M. (Bas. Men. Nov. 29), f. 168 ^b .
204.	12	20	Aza (MS. Ազա), soldier, and his companions, MM. (Bas. Men. Nov. 19), f. 148.	226.	"	" Theodorus, bishop of Alexandria, M. (Bas. Men. Dec. 3), f. 168 ^b .
205.	"	"	Barlaam the Aged, of Antioch, M. (Bas. Men. Nov. 16), f. 148 ^b .	227.	25	3 Jacob, who was cut in pieces (Հանդիվել բազմաճամ վազ), M. in Persia (Bas. Men. Nov. 27—Assem. I. 242), f. 168 ^b .
206.	13	21	Presentation of the B. V. Mary in the Temple (Bas. Men. Nov. 21), f. 149.	228.	26	4 Stephen the Hermit (the younger), Peter, and Andrew (MS. Միքայել), MM. (Bas. Men. Nov. 28), f. 171.
207.	14	22	Archippus and Philemon, disciples of Paul (Bas. Men. Nov. 23), f. 150 ^b .	229.	27	5 Paulus of Thebes, anaehoret (Bas. Men. Jan. 15), f. 172.
208.	"	"	Nersas (MS. Ներսան) and Joseph, bishops in Persia, MM. (Bas. Men. Nov. 20—Assem. I. 96), f. 151 ^a .	230.	"	" Paul the Simple (Պօլ Պարզամբ) (Bas. Men. Oct. 4), f. 173.
209.	"	"	Dasium, bishop of Dorostola (Bas. Men. Nov. 20), f. 151 ^a .	231.	28	6 Zephaniah and Habakkuk, the prophets (Bas. Men. Dec. 3 and 4), f. 174.
210.	"	"	Alypius (MS. Ալիպիոս), stylites (Bas. Men. Nov. 26), f. 151 ^{a,b} .	232.	"	" Theodulus of Cyprus, monk, M. (Bas. Men. Dec. 3), f. 174 ^b .
211.	15	23	Gregory, bishop of Agrigentum (Bas. Men. Nov. 24), f. 151 ^{a,b} .	233.	"	" Athenodorus of Mesopotamia, monk, M. (Bas. Men. Dec. 8), f. 174 ^b .
212.	16	24	Gregory Thaumaturgus (Bas. Men. Nov. 17), f. 156.	234.	29	7 Barbara and Juliana, VV. and MM. (Bas. Men. Dec. 4), f. 175 ^b .
213.	17	25	Eusebia, called Xena (Bas. Men. Jan. 18), f. 158. (See also Jan. 4.)	235.	"	" Sabas, abbot, of Cappadocia (Bas. Men. Dec. 5), f. 176.
214.	"	"	Commemoration of the Miracle in Pontus, f. 158 ^b .	236.	30	8 Bartholomew and Judas, the brother of James (Bas. Men. June 11). <i>Begin.</i> Վերախնամենեցուն Քրիստոսի մեր ընտրեաց . . . f. 176 ^b . (For Judas separately, see Feb. 16.)
215.	"	"	Commemoration of the Miracle at Antioch, f. 158 ^b .			
216.	18	26	Clement, bishop of Rome, M. (Bas. Men. Nov. 25), f. 159.			
217.	19	27	Mercurius, soldier, M. (Bas. Men. Nov. 25), f. 160.	Kaghots.		
218.	20	28	Invention of the Armenian characters by St. Mesrob, f. 161.	237.	1	9 Conception of St. Mary Deipara (Bas. Men. Nov. 29), f. 178.
219.	"	"	Cecilia (MS. Կիկիլա, Cicilia), V., and her two brothers Tiburtius and Valerianus (Bas. Men. Nov. 24), f. 162.	238.	2	10 Menas, Hermogenes, and Eugegraphus, MM. (Bas. Men. Dec. 10), f. 179 ^b .
220.	21	29	Tiridat (Տրդատ), the first Christian king of Armenia, f. 163 ^b .	239.	"	" Three Miracles of St. Menas, f. 180 ^b .
221.	22	30	Andrew the Apostle, M. (Bas. Men. Nov. 30), f. 165 ^b .	240.	3	11 Nicolaus of Myra (Bas. Men. Dec. 6), f. 183 ^b .
222.	23		Sons and grandsons of St. Gregory the Illuminator, f. 167.	241.	4	12 Ambrose of Milan (Bas. Men. Dec. 7), f. 185 ^b .
223.	"	"	Ananias of Artavil in Persia, M. (Bas. Men. Dec. 2), f. 167 ^b .	242.	5	13 Eustratius and his companions, MM. (Bas. Men. Dec. 13), f. 187 ^b .
224.	24	2	Irenarchus (MS. Երեմարքոս),	243.	6	14 Lucy of Syracuse, V. and M. (Bas. Men. Dec. 13), f. 189.
				244.	"	" Thyrsus, Leucius, and Callinicus, MM. (Bas. Men. Dec. 14), f. 190.

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245.	6	14	Barsimaens (Բարսիմա), bishop of Edessa, and companions, MM. (Bas. Men. Jan. 30), f. 190.	268.	15 23	Thaddaeus the Apostle, and Sandoukht the Virgin, MM., f. 205 ^b .
246.	7	15	Jacob of Nisibis (Boll. July 15), f. 191 ^b .	269.	16 24	20,000 Martyrs of Nicomedia (Bas. Men. Dec. 28), f. 208.
247.	8	16	Spyridion, bishop of Cyprus (Bas. Men. Dec. 12), f. 194.	270.	" "	Story of Chariton (MS. Քարիտոն) and Mary his wife, f. 208 ^b .
248.	"	"	Aithala (Այթալա) and Ap-saeus (MS. Taphson) the deacon, MM. in Persia (Bas. Men. Dec. 11), f. 196.	271.	17 25	David the Prophet (and king), and James, brother of our Lord, f. 209.
249.	"	"	Daniel Stylites (Bas. Men. Dec. 11), f. 196.	272.	18 26	Stephen, the Protomartyr (Bas. Men. Dec. 27), f. 211.
250.	"	"	Patapius the hermit (Bas. Men. Dec. 9), f. 196 ^b .	273.	" "	Homily of St. Ephraim the Syrian on the Protomartyr. <i>Begin.</i> Անդրանիկն ամենայն մարտիրոսաց . . . , f. 211. (Works of St. Ephraim, Venice, 1836, tom. iv, p. 143.)
251.	"	"	Marinus, M. at Rome (Bas. Men. Dec. 16), f. 197.	274.	19 27	Peter and Paul, Apostles. A panegyric, beginning Մեծ առաքելքն թի . . . , f. 214 ^b .
252.	9	17	Ignatius of Antioch (Bas. Men. Dec. 20), f. 197.	275.	20 28	John and James, sons of thunder. A panegyric, beginning Սբ ընկն աշակերտքն թի Յովհաննէս և Յակոբոս . . . , f. 216.
253.	"	"	Philemon, Apollonius, etc., MM. (Bas. Men. Dec. 14), f. 197 ^b .	276.	21 29	Indus and Domna, MM. (Bas. Men. Dec. 28) f. 218.
254.	"	"	Elentherius, bishop of Illyria, M. (Bas. Men. Dec. 15), f. 199.	277.	" "	The Bishop of England (without name), M., f. 218 ^b .
255.	10	18	Theopompus, bishop, and Theonas the sorcerer, MM. (Bas. Men. Jan. 4), f. 199 ^b .	278.	" "	John Garnetzi, the monk, a devotional story told by him, f. 218 ^b .
256.	"	"	Promus, Araeus, and Elias of Egypt, MM. (Bas. Men. Dec. 19), f. 200.	279.	22 30	Themistocles (Arm. Թիմոսթոկ) and Dioscorides, of Lycia MM. (Bas. Men. Dec. 21), f. 220.
257.	"	"	Bacchus the younger, M. (Bas. Men. Dec. 17), f. 200 ^b .	280.	" "	Thomas, abbot of the convent Thathlovank in Armenia, f. 220 ^b . (See Sept. 30.)
258.	"	"	Eugenius and Macarius, MM. (Bas. Men. Dec. 20), f. 201.	281.	23 31	Algar, king of Armenia and Syria, f. 222 ^b .
259.	"	"	Timothens the deacon (Bas. Men. Dec. 19), f. 201 ^b .			Jan.
260.	"	"	Polyenctus of Caesarea in Cappadocia, M. (Bas. Men. Dec. 19), f. 201 ^b .	282.	24 1	Basilius of Caesar. in Cappadocia (Bas. Men. Jan. 1), f. 223 ^b .
261.	11	19	The Vision of St. Gregory the Illuminator. <i>Begin.</i> Սուրբ Լուսավորիչն մը Գրիգորիոս յորժամ էլ . . . , f. 201 ^b .	283.	" "	— his miracles, eight in number, f. 224 ^b .
262.	12	20	Abraham and Khoren, confessors in Armenia (5th cent.), f. 203 ^b .	284.	25 2	Sylvester I, bishop of Rome (Bas. Men. Jan. 2), f. 228.
263.	13	21	Addai (Ադդէ), bishop of Edessa, f. 204 ^a .	285.	26 3	Gordius, M. at Caesarea in Cappadocia (Bas. Men. Jan. 3), f. 230 ^b .
264.	"	"	Anastasia of Rome, M. (Bas. Men. Dec. 22), f. 204 ^{ab} .	286.	" "	Julianus the physician, and Silvanus, bishop of Emesa, and companions, MM. (Bas. Men. Feb. 6), f. 204 ^b . (See also the same article on Jan. 3.)
265.	14	22	Ten Martyrs of Crete, under Decius (Bas. Men. Dec. 23), f. 204 ^b .			This article is repeated from
266.	"	"	Shoushan, daughter of St. Vardan, M., f. 204 ^b .			
267.	"	"	Julianus the physician, Silvanus, bishop of Emesa, and companions, MM. (Bas. Men. Feb. 6), f. 204 ^b . (See also the same article on Jan. 3.)			

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			Dec. 22 with a few verbal variations.	306.	3	10 On the 5th day of the Nativity and Epiphany, f. 244 ^b .
287.	27	4	Zosimus the monk and Athanasius the soldier, MM. (Bas. Men. Jan. 4), f. 231 ^b .	307.	4	11 Peter, surnamed Apollanmus (MS. Եսաղինոս), M. (Bas. Men. Jan. 11), f. 246.
288.	"	"	Eusebia, called Xena (Bas. Men. Jan. 18), f. 232. This article is repeated from Nov. 25 with a few verbal variations.	308.	"	" Lazarus, the friend of Christ, bishop of Cyprus—History of the finding of his relics, f. 246. An almost identical account is given on March 16.
289.	28	5	Christmas-Eve (ՆՐԱԳԱՂՁՅԳ). <i>Begin.</i> Վասն ճառու թիւնք մարգարէիցն որ գուշակեցին . . . , f. 233.	309.	"	" On the 6th day of the Nativity and Epiphany, f. 246.
290.	"	"	On the Mystery of Christmas-Eve (ՆՐԱԳԱՂՁՅԳ). <i>Begin.</i> Խորհուրդ ՆՐԱԳԱՂՁՅԳի սոյժ գեղեցիկ է . . . , f. 233 ^b .	310.	5	12 Meortius (ՄԵՈՐՏԻՍ), M. (Bas. Men. Jan. 12), f. 247.
291.	29	6	The Nativity and Epiphany of our Lord, f. 234 ^b .	311.	"	" Theodosius (MS. ԹԵՕԴՈՍԻՍ) the Coenobiarch (Bas. Men. Jan. 11), f. 247.
292.	"	"	On the Mystery of the first day of the Nativity and Epiphany, f. 236 ^b .	312.	"	" On the 7th day of the Nativity and Epiphany, f. 247 ^b .
293.	"	"	John Vardapet Orotnetsi, called Cakhie, f. 237 ^b .	313.	6	13 Hermylus (ԵՐՄԻՂՅԱՅՍ) and Stratonicus, MM. (Bas. Men. Jan. 13), f. 249.
294.	30	7	Commemoration of the Vision of Khatchik (or Khatchatour) Vardapet. <i>Begin.</i> Վարդապետի տեսիլն ճգնաղգևաց անահաճոյ վարդապետի խաչիկ անուն . . . , f. 238.	314.	"	" On the 8th day of the Nativity and Epiphany—the Circumcision, f. 249 ^b .
295.	"	"	James, the son of Alphaeus, Apostle, M. (Bas. Men. Oct. 9), f. 239.	315.	7	14 Nativity of St. John the Precursor—a panegyric, f. 250.
296.	"	"	Carterius (MS. ԿԱՐՏԵՐԻՍ), priest, M. at Caesarea in Cappadocia (Boll. Jan. 8), f. 239.	316.	"	" Martyrdom of the Monks of Mt. Sinai and Raitho (ՐԱԻԹՈՍ) by the Arab barbarians (Bas. Men. Jan. 14,—Combes, <i>Christi Martyrum lecti Triumphi</i> , p. 58), f. 251.
297.	"	"	Why the commemorations of Stephen the Protomartyr and John the Precursor are made on the 2nd day of the Nativity, f. 239.	317.	"	" Basilus, M. at Caesarea in Cappadocia (Bas. Men. Jan. 2), f. 252.
298.	"	"	On the 2nd day of the Nativity and Epiphany, f. 239 ^b .	318.	8	15 Peter, patriarch of Alexandria, and Abishalom his deacon (Bas. Men. Nov. 25), f. 252 ^b .
299.	Aratz.	1	8 Theophilus the deacon of Lybia, M. (Bas. Men. Jan. 8), f. 240 ^b .	319.	9	16 John Calybita (ԿԱԿԻԼԱՆՆՈՍ) (Bas. Men. Jan. 15), f. 254.
300.	"	"	The Holy Innocents (Bas. Men. Dec. 29), f. 240 ^b . (See also May 10.)	320.	10	17 Antonius the Great, anachoret (Bas. Men. Jan. 17), f. 255.
301.	"	"	On the 3rd day of the Nativity and Epiphany, f. 241.	321.	11	18 Theodosius the Great, and his sons and grandsons, emperors, f. 257 ^b .
302.	"	2	9 Polyeuctus of Melitene (Bas. Men. Jan. 9), f. 242 ^b .	322.	12	19 Athanasius and Cyril of Alexandria (Bas. Men. Jan. 18), f. 261.
303.	"	"	On the 4th day of the Nativity and Epiphany, f. 243 ^b .	323.	13	20 Euphrasia (ԵՓՐԱՍԻՅԷ) of Nicomedia, V. and M. (Bas. Men. Jan. 19), f. 263.
304.	3	10	Gregory of Nyssa (Bas. Men. Jan. 10), f. 244 ^b .	324.	"	" Bassus and his companions (Bas. Men. Jan. 20), f. 263 ^b .
305.	"	"	Simeon the Aged, and Anna the Prophetess (Bas. Men. Feb. 3), f. 244 ^b .	325.	"	" Euthymius (MS. ԵՒԿԻՄԻՍ), abbot, (Bas. Men. Jan. 20), f. 264.
				326.	14	21 Eugenia and her family, of

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		Nicomedia (Bas. Men. Dec. 24), f. 264.	347.	26	2 Tryphon and his two brothers, MM. (Bas. Men. Feb. 1), f. 282.
327.	15	22 Feast of the Chains of St. Peter (Bas. Men. Jan. 16), f. 266.	348.	"	" Paul, Pausirius, and Theodotion (MS. թէոդոթոսն), three brothers, MM. (Bas. Men. Jan. 24), f. 282 ^b .
	"	" Timothy, disciple of St. Paul, M. (Bas. Men. Jan. 22), f. 266.	349.	27	3 Epiphanius and Shalita, solitaries in Armenia (3rd cent.), f. 283. (Taken from Faustus of Byzantium.)
328.	"	" Tatiana of Alexandria, V. and M., f. 266 ^b .	350.	"	" Zuith the priest, of Armenia, M. (3rd cent.), f. 284. (From the same source.)
329.	"	" Sahae and Joseph, MM. in Armenia (A. D. 808), f. 266 ^b .	351.	"	" Danactus the Reader, of Bulgaria, M. (Bas. Men. Jan. 16), f. 284.
330.	"	" Pansophius (MS. Պանսոփոս), M. at Alexandria (Bas. Men. Jan. 16), f. 267.	352.	28	4 Papias, Diodorus (MS. Պիփիոս), and Claudianus (MS. Կլոդիոս), MM. (Bas. Men. Jan. 16), f. 284 ^b .
331.	16	23 Anastasius the Persian, monk, M. (Bas. Men. Jan. 22), f. 267.	353.	"	" Agatha of Sicily, V. and M. (Bas. Men. Feb. 4), f. 284 ^b .
332.	"	" Commemoration of the massacre of the Christians in Persia (7th cent.), f. 268.	354.	"	" Inna (MS. Իննա), Rima, and Pinna (MS. Պիննա), VV. and MM. (Bas. Men. Jan. 20), f. 285.
333.	17	24 Clement, bishop of Aneyra, M. (Bas. Men. Jan. 23), f. 268 ^b .	355.	"	" 1003 Martyrs of Nicomedia (Bas. Men. Feb. 7), f. 285.
334.	18	25 Gregory Nazianzen (Bas. Men. Jan. 25), f. 270.	356.	"	" Bendimianus, hermit, disciple of St. Auxentius (Bas. Men. Feb. 1), f. 285 ^b .
335.	19	26 Xenophon, Mary his wife, and sons (Bas. Men. Jan. 26), f. 272.	357.	29	5 40 Martyrs of Africa, Terentius, Africanus, etc. (Bas. Men. April 10), f. 285 ^b .
336.	20	27 Translation of the relics of St. John Chrysostom to Constantinople (Bas. Men. Jan. 27), f. 273.	358.	"	" Commemoration of the Council of Ephesus, f. 286 ^b .
337.	21	28 Ephrem the Syrian (Bas. Men. Jan. 28), f. 274 ^b .	359.	30	6 Cyrus (Վիրապետ) and John, physicians, MM. (Bas. Men. Jan. 31), f. 287.
338.	22	29 Neophytus, M. in the time of Diocletian (Bas. Men. Jan. 21), f. 276.			
339.	"	" Translation of the relics of St. Ignatius of Antioch to Antioch (Bas. Men. Jan. 29), f. 277.		Mehcki.	
340.	"	" Valerianus (MS. Վալերիոս), Candidus, etc. MM. (Bas. Men. Jan. 20), f. 277.	360.	1	7 Andronicus, and Athanasia his wife, MM. at Antioch (Bas. Men. March 2), f. 288 ^b .
341.	"	" Speusippus and his two brothers, MM. (Bas. Men. Jan. 17), f. 277.	361.	"	" Nerses Vardapet of the convent of Glatzor (d. A. D. 1284), f. 290.
342.	23	30 Theophilus the praetor, M. (A. D. 784) (Bas. Men. Jan. 30), f. 277 ^b .	362.	2	8 Abraham of Artavil, Persian, bishop and M. (Bas. Men. Feb. 4), f. 290.
343.	"	" Theodula of Anazarba, V. and M. (Bas. Men. Jan. 18), f. 278.	363.	3	9 Nathan the Prophet, f. 290 ^b . (See also on May 3, repeated with little variations.)
344.	"	" Ananias the priest and his companions, MM. (Bas. Men. Jan. 27), f. 278.	364.	"	" Parthenius, bishop of Lampsaenus, confessor (Bas. Men. Feb. 7), f. 290 ^b .
345.	24	31 Sergius (Սարգիս) the General and his son Martyros, MM. Begin. Սարգիս զկայն քի մեծն Սարգիս էր . . . , f. 278.	365.	"	" Tryphaena (MS. Տրիփանիս), V. and M. (Bas. Men. Jan. 31), f. 291.
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346.	25	1 Barsimaeus (Բարսիմա), of Melitene, hermit, f. 280.			

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366.	3	9	Nicephorus, M. under Valerianus (Bas. Men. Feb. 9), f. 291 ^b .			priest, and his companions (Bas. Men. Feb. 16), f. 310.
367.	"	"	Victorinus (Victor, wanting in the Arm. text), Nicephorus, Claudianus, Diodorus (MS. ԹԷՆՊՊՐՈՍ), Sarapion (MS. ՍԱՍԱՊԻՈՍ), and Papias, MM. (Bas. Men. Jan. 31—Assem. II. 60), f. 292.	385.	13 19	Mesrob Vardapet (5th cent.), f. 310 ^b .
368.	4	10	Mary and Martha, sisters, and Lyearion the monk, MM. (Bas. Men. Feb. 8), f. 292 ^b .	386.	14 20	Nestor, bishop of Side in Pamphylia (Bas. Men. Feb. 28), f. 312.
369.	"	"	Blasius (ՍԼԱՍ), bishop of Sebaste, M. (Bas. Men. Feb. 11), f. 292 ^b .	387.	" "	Alexander, M. in Thrace (Bas. Men. Feb. 25), f. 312.
370.	5	11	Zosimus, bishop of Syracuse (Bas. Men. Jan. 21), f. 293 ^b .	388.	" "	Abdia (Abdas, ԱԲԴԻԱ) of Persia, M. (Bas. Men. Sept. 5), f. 312.
371.	"	"	Mkhithar Vardapet of Medzoph, a panegyric by Daniel Vardapet. <i>Begin.</i> Ո՞ր զարմանալի և հրաշալի անակիր ըն ան . . . , f. 293 ^b .	389.	" "	Theodotus, bishop of Cyrenia in Cyprus (Bas. Men. Jan. 19), f. 312.
372.	6	12	Mary the Nun, who called herself Marinus (Bas. Men. Feb. 12), f. 297.	390.	15 21	James, son of Zebedee, Apostle (Bas. Men. Nov. 15), f. 313.
373.	7	13	Martinianus (MS. ՄԱՐՏԻՆԻԱՆՈՍ), hermit (Bas. Men. Feb. 13), f. 298 ^b .	391.	16 22	Cornelius the centurion (Bas. Men. Oct. 20), f. 316.
374.	8	14	Presentation of our Lord in the Temple (Bas. Men. Feb. 2). <i>Begin.</i> Իբրև ըսան առարք սրբու թեան . . . պս և քառասուն օր . . . , f. 301.	392.	" "	Polycarp, bishop of Smyrna, M. (Bas. Men. Feb. 23), f. 316 ^b .
375.	9	15	Onesimus, disciple of St. Paul (Bas. Men. Feb. 15), f. 305.	393.	" "	Melitena (MS. ՄԷԼԻՏԵՆԷ) of Marcianopolis, M. (Bas. Men. Sept. 15), f. 317 ^b .
376.	"	"	Asaph [son of Berechiah], the Psalmist, f. 305.	394.	17 23	Avag (ԱՎԱԳ), a modern martyr at Salamast in A. D. 1390. <i>Begin.</i> Արհեստի և ն խորթ խնամակցն Աստուծոյ . . . , f. 317 ^b .
377.	"	"	Matthias, Apostle (Bas. Men. Aug. 9), f. 305 ^b .	395.	18 24	Finding of the Head of St. John the Baptist at Jerusalem (Bas. Men. Feb. 24), f. 319 ^b .
378.	"	"	Auxentius the hermit (Bas. Men. Feb. 14), f. 305 ^b .	396.	" "	Perpetua and her companions, MM. (Bas. Men. Feb. 2), f. 320.
379.	10	16	Judas, the brother of James (Հուդա Հակոբեան), Apostle (Bas. Men. June 19), f. 306.	397.	19 25	Susanna (ՇՍԱՆԱՆ) V. and M. at Eleutheropolis (Bas. Men. Sept. 20), f. 320 ^b .
380.	"	"	Finding of the relics of Bartholomew the Apostle, f. 306 ^b .	398.	" "	Bishop of Beneventum (?) (ԲՆՎՆԵՎԵՆՏԻ ԵՎԻԿՏԵՍ) and his six deacons, MM., f. 321 ^b .
381.	11	17	Theodore the general, called Tyro, M. (Bas. Men. Feb. 17), f. 307 ^b .	399.	" "	Yazd-buzid (Կիզբուզ, Deuseddit), M. in Persia, f. 321 ^b .
382.	12	18	Sadoch, bishop, of Seleucia and Ctesiphon, and his companions, MM. in Persia under Sapor II (Bas. Men. Feb. 20), f. 309 ^b .	400.	20 26	The Holy Cross of Varag (near Van). <i>Begin.</i> Արհեստի և ն զարմանալի և հրաշալի անակիր ըն ան . . . (Protonice) . . . , f. 322 ^b .
383.	"	"	Alexander of Thessalonica, M. (Bas. Men. Nov. 9), f. 309 ^b .	401.	21 27	Elisaeus Vardapet (5th cent.), f. 324.
384.	"	"	Pamphilus of Caesarea, the	402.	" "	Gregory Narceatsi (10th cent.), f. 325.
				403.	22 28	Charitina (MS. ՎԱՐԿԻՏԻՆԱ), M. (Bas. Men. Oct. 5), f. 326.
				404.	" "	The story of a woman anchoress [Anastasia] narrated by Abba Daniel (Boll. Mar. 10), f. 326 ^b .

	Meheki.	March.		Areg.	March.	
405.	23	1	Eudokia of Heliopolis in Phoenicia, M. (Bas. Men. Mar. 1), f. 327 ^b .	427.	2	10 Martyrs of Gothland (Bas. Men. Mar. 26), f. 341 ^b .
406.	24	2	Conon (Կոնոնոս) the gardener, M. in Cyprus (Bas. Men. Mar. 6), f. 329.	428.	3	11 Agapius, Timolaus, and companions (Bas. Men. Mar. 15), f. 342.
407.	"	"	Amos the Prophet (Bas. Men. June 16), f. 329.	429.	"	" Theophylactus, bishop of Nicomedia (Bas. Men. Mar. 8), f. 342.
408.	"	"	A Miracle in Egypt, f. 329.	430.	"	" The narrative of John Vard., of Garni, concerning the vision which he saw in A. D. 1212 in Jerusalem of a Moor. <i>Begin.</i> Ըսկ սբ վարդապետն մեր Յովանէս Վասնեցի թէ է թուականիս մերու մ'ըճ և կա . . . , f. 342.
409.	"	"	John, bishop, and Jacob, priest, MM. in Persia (Bas. Men. Nov. 1), f. 329 ^b .	431.	"	" Sabas the general, M. (Bas. Men. Apr. 25), f. 343.
410.	"	"	Philip the deacon (Bas. Men. Oct. 11), f. 330.	432.	4	12 Cotratus, Cyprianus, Dionysius (MSS. Չփնէնոս or Կփնդինոս), etc. (Bas. Men. Mar. 10), f. 343.
411.	25	3	Eutropius, Cleonius, and Basiliscus, MM. (Bas. Men. Mar. 3), f. 330. (There is a special commemoration of St. Basiliscus on May 25.)	433.	"	" Pionius the Priest, of Smyrna, M. (Bas. Men. Mar. 11), f. 343 ^b .
412.	"	"	Sembat the general (Սեմբատ) and his companions, MM. in Armenia in A. D. 854. <i>Begin.</i> Մնորէն իշխանն հարազի ջարար . . . , f. 330 ^b .	434.	"	" Ezekiel and Ezra, Prophets, f. 344.
413.	26	4	Marcus the hermit (Bas. Men. Mar. 4), f. 331 ^b .	435.	5	13 Gregory I, the Pope, and Peter his disciple (Bas. Men. Mar. 12), f. 344 ^b .
414.	"	"	Macarius of Egypt, the hermit (Bas. Men. Jan. 19), f. 332.	436.	6	14 Sabinus of Hermopolis, M. (Bas. Men. Mar. 13), f. 346 ^b .
415.	27	5	Conon the hermit, M. (Bas. Men. Mar. 6), f. 333 ^b .	"	"	" Cosmas and Damian, of Arabia, and their companions, MM. (Bas. Men. Oct. 17), f. 347 ^a .
416.	28	6	Porphyrius, bishop of Gaza (Bas. Men. Feb. 24), f. 335.	437.	7	15 The Three Children, companions of Daniel [and the finding of their relics], (Bas. Men. Dec. 17), f. 347 ^b .
417.	"	"	42 Martyrs of Samaria, f. 335 ^b .	438.	8	16 Fausta of Cyzicus, V. and M. (Bas. Men. Feb. 6), f. 348 ^a .
418.	"	"	Gregoris, catholicos of Aghouans, f. 336.	439.	"	" Lazarus, the friend of Christ (Boll. July 29), f. 349 ^b . (See also Jan. 11.)
419.	"	"	Thathoul, Varus, and Thomas, monks, f. 336 ^b . (See Sept. 30.)	440.	9	17 Alexius (Ալեքսիանոս), the man of God (Bas. Men. Mar. 17), f. 351.
420.	29	7	Basiliscus, bishop of Chersonesus Taurica, M. (Bas. Men. Mar. 8), f. 336 ^b .	441.	"	" Commemoration of the 1st day of the Creation, f. 352.
421.	"	"	Hermas (MS. Երմաս), Serapion, and Polyænus (MS. Պաղեսոս) (Bas. Men. Aug. 18), f. 337.	442.	10	18 Cyril of Jerusalem (Bas. Men. Jan. 18), f. 354.
422.	30	8	Euphrosyna (Եփրոսինէ) called Smaragdus, of Alexandria, V. and M. (Bas. Men. Sept. 25), f. 337 ^b .	443.	"	" Vanacan Vardapet (d. in A. D. 1252), f. 355.
423.	Areg.	1	9 The Forty Youths of Sebaste (Bas. Men. Mar. 9), f. 339.	444.	"	" Commemoration of the 2nd day of the Creation, f. 356.
424.	"	2	10 Theodosia of Tyre, V. and M. (Bas. Men. Apr. 3), f. 340 ^b .	445.	11	19 John of Jerusalem (Bas. Men. Mar. 30), f. 356 ^b .
425.	"	"	Hesyehius (Հեսիքոս), M. (Bas. Men. May 10), f. 340 ^b .	446.	"	" Commemoration of the 3rd day of the Creation, f. 357 ^b .
426.	"	"	Silvanus the monk—an anecdote from his life, f. 341.			

	Areg.	March.		Areg.	March.	
447.	12	20	Orentius and his six brothers, MM. (Bas. Men. June 24), f. 359.	467.	21 29	Marcian, Zeno, Alexander. Theoderus, and other 36 MM. in Africa, f. 386.
448.	"	"	Cyprilla (Կյպրիլա) of Cyrene, M. (Bas. Men. July 5), f. 359 ^b .	468.	" "	Gousetazat (Bas. Men. <i>Azat</i> , Apr. 14), the Persian eunuch, M., f. 386 ^b .
449.	"	"	Commemoration of the 4th day of the Creation, f. 360.	469.	" "	Martyrs at Disaphayt (Գիփափայտ) and Astghabloor (Աստղաբլուր), in Armenia, f. 387.
450.	13	21	Jonas and Barachisus (MS. Յոնան and Բարաքիսոս), brothers, MM. in Persia (Bas. Men. Mar. 29 — Assem. I. 215), f. 361 ^b .	470.	22 30	David of Devin, M. in Armenia, f. 388.
451.	"	"	Aemilianus, M. (Bas. Men. July 18), f. 362.	471.	" "	Jacob the priest, and Aza his deacon, MM. in Persia (Bas. Men. Apr. 14), f. 389.
452.	"	"	Commemoration of the 5th day of the Creation, f. 362 ^b .	472.	23 31	Lucius of Cyrene, M. (Bas. Men. Aug. 21), f. 389 ^b .
453.	14	22	Benedictus the abbot (Boll. Mar. 21), f. 364 ^b .	473.	" "	Hermenigildus (MS. Ermintus), son of the king of the Longobards, Leovigildus (MS. Lighodorus), (Boll. Apr. 13), f. 389 ^b .
454.	"	"	Matrona, M. (Bas. Men. Mar. 28), f. 366 ^b .	474.	" "	The Holy Cross of St. Nune (Nina), the apostle of the Georgians. <i>Begin.</i> Սուրբն Շուշանգուսարի արդանայ էր կին Վազգենայ . . . f. 390.
455.	"	"	Commemoration of the 6th day of the Creation, f. 367.	475.	" "	Homily on the second apparition of our Lord to the Apostles in the upper room and on the incredulity of Thomas, by Jacob of Sarug. <i>Begin.</i> Յորժամ յարեաւ հովիւն քաջ . . . f. 391 ^b .
456.	15	23	Marcus, bishop of Arethusa, M. (Bas. Men. Mar. 30), f. 369 ^b .		April.	
457.	"	"	Akakios, bishop of Antioch, M. (Bas. Men. Mar. 29), f. 371.	476.	24 1	Mary the Egyptian (Bas. Men. Apr. 1), f. 393 ^b .
458.	"	"	Commemoration of the 7th day of the Creation, f. 371.	477.	25 2	Marcus of Athens, the anachoret, f. 395 ^b .
459.	16	24	Abdas (Աբդա), bishop, and his companions, MM. in Persia (Bas. Men. Mar. 31), f. 372 ^b .	478.	26 3	Apphianus (MS. Ափիպիոս) and his brother Aedesius (MS. Եդեսիոս), MM. (Bas. Men. Apr. 2—Assem. II. 189 and 195), f. 399 ^b .
460.	"	"	The Resurrection of our Lord—a homily by Elisaens Vardapet. on the resurrection of our Lord. <i>Begin.</i> Վանխաղոյնն Սարիամ Սաղգաղենացին Եկն . . . f. 375 ^b .	479.	" "	Irene (Երենէ), Agape, and Chionia (Չիօնիէ), sisters, MM. (Bas. Men. Apr. 3), f. 400.
461.	17	25	Melchizedek, King of Salem—an apocryphal history on him. <i>Begin.</i> Սարիմ ընդ քաղաքին Սաղենայ . . . f. 376.	480.	" "	Severus and Memnon, and their companions, MM. (Bas. Men. Aug. 20), f. 400.
462.	"	"	The Descent of Christ into Hades, and day of Commemoration of the Departed—a homily. <i>Begin.</i> Արդ յորժամ էջ խաչալն Վճի դժոխս . . . f. 377 ^b .	481.	27 4	Agathopodes (MS. Ագաթթապիոս , MS. Curzon Ագաթթալոս) the deacon and Theodulus the reader, brothers, MM. (Bas. Men. Apr. 4), f. 400 ^b .
463.	18	26	Paul and his sister Juliana, MM. (Bas. Men. Aug. 17, also Mar. 4), f. 379.	482.	" "	Calliopus (MS. Կալիպոս), M. (Bas. Men. Apr. 7), f. 401.
464.	"	"	Story of the proud young hermit, f. 379 ^b . (Lives of Fathers, ed. Ven. ii. 264-268.)	483.	" "	Pausilippus, M. (Bas. Men. Apr. 8), f. 401 ^b .
465.	19	27	Catharine of Alexandria, V. and M. (Bas. Men. Nov. 25), f. 381 ^b .			
466.	20	28	Vahan of Coghthen (Վասիմնացի), M. in Armenia (A. D. 737), f. 383 ^b .			

	Areg.	April.		Aheki.	April.	
484.	27	4	Badimus (MS. Բաւմիմոս), abbot, M. in Persia (Bas. Men. Apr. 9 — Assem. I. 165), f. 401 ^b .	505.	6	13 Paulus the monk—a story of his life, f. 418 ^b .
485.	„	„	The Vision of Ezra the scribe on the state of souls of the just and sinners after death. <i>Begin.</i> Ետես Եզր զպիր զՏրեշտակ Տն և Եհարց փսնն արդարոց և մեղաւորաց յորժամ փոխին յաշխարհէս . . . , f. 402.	506.	7	14 A vision of John Vardapet Carnetsi. <i>Begin.</i> Պատմեաց մեղ բարեւեսիլ ճգնաւորն . . . , f. 419.
486.	28	5	Gerasimus (MS. Երասիմոս) the solitary (Bas. Men. Mar. 4), f. 402.	507.	8	15 Ardalion the comedian, M. (Bas. Men. Apr. 17), f. 420 ^b .
487.	„	„	Story of a nun in Thessalonica, f. 403 ^b .	508.	9	16 Sembat I, king of Armenia, and his companions, MM. (A. D. 914), f. 421.
488.	29	6	Rusinus Mokatsi, Armenian monk, f. 403 ^b .	509.	10	17 John Otznetsi, Catholicos of the Armenians (8th cent.), f. 422.
489.	„	„	Marcus, the Egyptian solitary—an anecdote of his life, f. 405.	510.	11	18 Julianus of Anabarza, M. (Bas. Men. Mar. 16), f. 424.
490.	30	7	Annunciation of St. Mary Deipara, f. 405 ^b .	511.	„	„ Agapetus I (MS. Ագապիոս), the Pope of Rome, f. 424 ^b .
491.	„	„	Commemoration of a Miracle which happened at Jerusalem in A. D. 1223, f. 407 ^b .	512.	„	„ Anoush (Անուշ?) of Thessalonica, M. under Maximilianus, f. 425.
492.	1	8	Sahac and Hamazasb, MM. in Armenia (A. D. 786), f. 408.	513.	12	19 Aetherius (MS. Աթերիոս), Basilus, Capeton, etc., bishops of Chersonesus Taurica (Bas. Men. Mar. 8), f. 425.
493.	„	„	Abdjesu (Աբդիշաւ) and his companions, MM. in Persia, under Sapor II, f. 409.	514.	„	„ A Miracle which happened at Jerusalem, f. 426.
494.	2	9	The 72 disciples of Christ, f. 409 ^b .	515.	13	20 Simeon Zelotes, Apostle (Bas. Men. May 10), f. 426 ^b .
495.	3	10	Antipas (Անթիպաս) of Pergamum, M. (Bas. Men. Apr. 11), f. 412 ^b .	516.	„	„ Alphaeus, Philadelphus, and Cyrenus and their companions, MM. (Bas. Men. May 10), f. 427.
496.	„	„	George the anachoret, surnamed Iimniotes (MS. Պրոմիլիա) (Bas. Men. Aug. 24), f. 413 ^b .	517.	14	21 Athanasius and his brother Severianus, patriarchs of the Syrians, f. 427.
497.	„	„	Dioscorides of Smyrna, M. (Bas. Men. May 11), f. 413 ^b .	518.	„	„ Story of two brothers, hermits, f. 428.
498.	„	„	Story of Peter the Cruel, f. 413 ^b .	519.	15	22 Theodorus of Sieyon, bishop (Bas. Men. Apr. 22), f. 428 ^b .
499.	4	11	Artemon, priest, M. (Bas. Men. Apr. 12), f. 415.	520.	16	23 George the general, of Cappadocia, and his companions, MM. (Bas. Men. Apr. 22), f. 430.
500.	5	12	Crescentius of Smyrna, M. (Bas. Men. Apr. 13), f. 416 ^b .	521.	„	„ Miracles of St. George, f. 433.
501.	„	„	Simcon (Ben Sabbai), bishop of Persia, and Phusik (Bas. Men. Phasik), and their companions, MM. in Persia (Bas. Men. Apr. 14 — Assem. I. 10), f. 417.	522.	17	24 Pasierates and Valentinus of Dorostolum, soldiers, MM. (Bas. Men. Apr. 24), f. 434.
502.	„	„	1000 Martyrs who suffered in Persia under Sapor II (Bas. Men. Apr. 14), f. 417 ^b .	523.	„	„ Tamar, V. and M. in Armenia (A. D. 1398), f. 435.
503.	6	13	Sabas the Goth, M. (Bas. Men. Apr. 15), f. 418.	524.	„	„ Elizabeth, V. and M. in Armenia (A. D. 1391), f. 435 ^b .
504.	„	„	Leonidas (MS. Լեոնիդոս) and the seven women, MM. (Bas. Men. Apr. 16), f. 418 ^b .	525.	18	25 Mark the Evangelist (Bas. Men. Apr. 25), f. 437 ^b .
				526.	„	„ Story of a Miracle, f. 438 ^b .
				527.	19	26 Basilus, bishop of Amasia (Bas. Men. Apr. 26), f. 439.
				528.	20	27 Maximus and Dadas (MS. Պաւլաւ , MS. Curzon Պաղաւ) MM. in Bulgaria (Bas. Men. Apr. 28), f. 440.

	Aheki.	April.		Mareri.	May.		
529.	20	27	Theodorus and Olbianus (MS. Արիստոս , MS. Curzon Արիստոս ?) the deacon, of the town Aphrodision (Արփրիզիստ) under Diocletian, f. 441.	551.	1	8	The Sons of Thunder, f. 457 ^b . (See also Dec. 28.)
530.	"	"	Ten Martyrs, Marcianus, Nicander, etc., of Egypt (Boll. June 1), f. 441.	552.	2	9	Commemoration of the Virgin Vardeni (Rose), f. 459.
531.	"	"	Alexander of Rome, M. (Bas. Men. May 13), f. 441.	553.	"	"	Akakios of Cappadoeia, soldier, M. (Bas. Men. May 7), f. 459 ^b .
532.	21	28	Pachumius of Egypt, abbot—a story related from him on diabolical apparitions in dreams, f. 441 ^b .	554.	"	"	Simeon, a disciple, one of the seventy-two, M. in Bostra of Syria (Bas. Men. Apr. 29?), f. 460.
533.	"	"	The Council of Manazkert in Armenia (A. D. 726). <i>Begin.</i> Երկր մի Կարչապուհ առնու . . ., f. 442.	555.	"	"	Commemoration of Turulius (Տուրուղիս), bishop, f. 460.
534.	22	29	Batas of Mesopotamia, hermit and M. (Bas. Men. May 1), f. 442 ^b .	556.	3	10	Arsenius the hermit (Bas. Men. May 8), f. 460.
535.	"	"	Pelagia (Պելեգիա) of Antioch, V. and M. (Bas. Men. Oct. 8), f. 443.	557.	"	"	The Holy Innocents, f. 461. (See also Jan. 8.)
536.	23	30	Questions of Khosrov II, king of Persia, on the matter of the quarrel of the Monophysites, f. 443 ^b .	558.	4	11	Christophorus, M. (Bas. Men. May 9), f. 462.
537.	24	1	Jeremiah the Prophet (Bas. Men. May 1), f. 445.	559.	5	12	Germanus I, patriarch of Constantinople (Bas. Men. May 12), f. 463 ^b .
538.	25	2	Codratus of Nicomedia and his companions, MM. (Bas. Men. May 9), f. 447 ^b .	560.	"	"	Mocius (Մոկկիմոս) the priest, M. (Bas. Men. May 11), f. 464.
539.	"	"	Hesperus (MS. Էսպերիս) and his wife Zoe and two sons (Bas. Men. May 2), f. 448 ^b .	561.	"	"	Isaiah the Prophet (Bas. Men. May 9), f. 464.
540.	"	"	George and Khosrov, MM. in Armenia (9th cent.), f. 449.	562.	6	13	Epiphanius of Cyprus (Bas. Men. May 12), f. 465.
541.	26	3	Timotheus the reader, and his wife Maura, MM. in Egypt (Bas. Men. May 3), f. 449.	563.	7	14	Glyceria (Գլեքրիկէ), V. and M. (Bas. Men. May 13), f. 466 ^b .
542.	"	"	Galenus (Գալենոս) the philosopher, M. f. 450.	564.	"	"	Sosipater and Jason, disciples of Paul (Bas. Men. May 27), f. 467. (See the same article on June 2.)
543.	"	"	Nathan the Prophet, f. 450. (See also Feb. 8.)	565.	"	"	Epimachus and Gordianus, MM. (Bas. Men. May 9), f. 468.
544.	"	"	Eli the High Priest, f. 450 ^b .	566.	8	15	Isidorus of Alexandria, soldier, M. (Bas. Men. May 14), f. 468.
545.	27	4	Silvanus, bishop of Gaza, M. (Bas. Men. May 4), f. 450 ^b .	567.	"	"	Myrope of Chios, M. (Bas. Men. July 13), f. 468.
546.	"	"	Justin the Apologist, M. (Bas. Men. June 1), f. 451.	568.	"	"	Paulinus, Heraclius, and Benedictinus of Athens, M. (Bas. Men. May 15), f. 468 ^b .
547.	"	"	George the Blind, of Ardjesh in Armenia, f. 451.	569.	"	"	John, bishop of Colonia in Armenia Minor (Bas. Men. Dec. 9), f. 468 ^b .
548.	28	5	Irene (Երբիտէ), V. and M. (Bas. Men. May 5), f. 452.	570.	9	16	Zachariah the Prophet (Bas. Men. Feb. 8), f. 469 ^b .
549.	29	6	Job the Just (Bas. Men. May 6), f. 454 ^b .	571.	"	"	Abdjesu (Աբդյեսու) and Abdas (Աբդաս), bishops, and their companions, MM. in Persia (Bas. Men. May 16—Assem. I. 144), f. 470.
550.	30	7	Apparition of the Cross at Jerusalem (A. D. 351) (Bas. Men. May 7), f. 456 ^b .	572.	"	"	Baetisoes (MS. Բաեթիսու , Abdjesu), Simeon, and Isaac, MM. in Persia (Bas. Men. May 15), f. 470 ^b .
				573.	10	17	Finding of the Holy Cross at Jerusalem, f. 471 ^b .

	Mareri.	May.		Mareri.	May.		
574.	10	17	The day of the entry of Noah into the ark, f. 472.			(Bas. Men. May 30). <i>Begin.</i> Սուրբ Հայրն Տեր Սահակ Էրի և նուստնց աշխարհէն շայ ազգաւ . . . , f. 489.	
575.	11	18	Solochanus (MS. <i>Սողոխան</i>) and his companions, MM. (Bas. Men. May 17), f. 472 ^b .	595.	22	29	Hermias (MS. <i>Երեմիաս</i>) of Comana, soldier, M. (Bas. Men. May 31), f. 489 ^b .
576.	12	19	Hyacinthus (<i>Հակինթոս</i>), M. at Amastris (Bas. Men. July 18), f. 474.	596.	23	30	Justinus of Rome and his companions, MM. (Bas. Men. June 1), f. 490.
577.	"	"	Patricius, bishop of Prusa, and his companions (Bas. Men. May 19), f. 474 ^b .	597.	"	"	Finding of the relics of Thaddeus the Apostle and St. Santoukht. <i>Begin.</i> Երեղայ մի նծահաճոյ վարուք Սիրական . . . , f. 490 ^b .
578.	13	20	Asealon (MS. <i>Ասկաա</i>), M. in Egypt (Bas. Men. May 20), f. 475.	598.	24	31	Thecla and Mary, nuns in Persia, MM., f. 492 ^b .
579.	"	"	Yesandoukht (<i>Էջեզանդուխտ</i>) of Bethula (<i>Բեթուլա</i>) in Germanica? (<i>Երկրին գերմանիկեցոց</i>), M., f. 475.			June.	
580.	"	"	Talelaeus (<i>Թալելաու</i>) the physician, M. in Syria (Bas. Men. May 20), f. 475 ^b .	599.	25	1	Peter, Dionysius, Paul, and Andrew, MM. (Bas. Men. May 15), f. 493 ^b .
581.	14	21	Constantine the Great, and his mother Helen (Bas. Men. May 21), f. 476.	600.	"	"	Invasion of Turks (Tatars) into Vaspuracan (Armenia) in 467 Arm. = 1018 A. D., and transference of the throne of the dynasty of the Arzrounik to Sebaste. <i>Begin.</i> Օարթեաւ նծասաստ բարկու թիւն ի վերայ քրիստոնէից, f. 493 ^b .
582.	15	22	Theodotus (MS. <i>Թեոդոտոս</i>) of Ancyra, and his companions (Bas. Men. May 18), f. 478.	601.	26	2	Moses the Aethiopian (Bas. Men. Aug. 28), f. 494 ^b .
583.	"	"	Colluthus (MS. <i>Կոլուծոս</i>) of Thebais, M. (Bas. Men. May 19), f. 478 ^b .	602.	"	"	Sosipater and Jason, f. 495. (See May 14.)
584.	16	23	John of the Well (<i>Յրեցի</i>), anchoioret, f. 479.	603.	27	3	Lucillianus (MS. <i>Լուկիանոս</i>) and his companions, MM. (Bas. Men. June 3), f. 495 ^b .
585.	17	24	Feast of the Finger of St. Peter, f. 482.	604.	"	"	Dorotheus, bishop of Tyrus, M. (Bas. Men. Oct. 9), f. 496.
586.	18	25	Basiliseus, of Amasia, soldier, M. (Bas. Men. May 22), f. 484.	605.	28	4	Metrophanes, bishop of Constantinople (Bas. Men. June 4), f. 496.
587.	"	"	Therapontes (MS. <i>Թերապոնտես</i>), bishop of Cyprus, M. (Bas. Men. May 25), f. 485.	606.	29	5	Philemon, f. 497 ^b .
588.	19	26	Simeon Stylites of Antioch, the elder (Bas. Men. May 23), f. 485 ^b .	607.	"	"	Nicander and Marcianus, soldiers, MM. (Bas. Men. June 5), f. 497 ^b .
589.	20	27	Theodora and Didymus of Alexandria, MM. (Bas. Men. May 27), f. 487.	608.	"	"	Cyril (MS. <i>Սիւրենէս</i>), bishop of Gortyna in Crete, M. (Bas. Men. June 14), f. 497 ^b . (See also July 12.)
590.	"	"	David and Gourgen, brothers, MM. in Armenia (9th cent.), f. 487 ^b .	609.	30	6	Cyriacus (known in Arm. Liturgy by the name Սիւրեղ = Cyril) bishop of Jerusalem, and Anna his mother, MM. (Bas. Men. Oct. 28—Boll. May 4), f. 498 ^b .
591.	"	"	Ashot I, king of Armenia (9th cent.). <i>Begin.</i> Եւաջին թագաւորն յազգէն Նազրատու նեաց Եւոս . . . , f. 488.			Margats.	
592.	21	28	Helieonida of Thessalonica, M. (Bas. Men. May 28), f. 488.	610.	1	7	Hesyhius (MS. <i>Սուփոս</i>) of Andrapina in Bithynia, abbot, f. 500.
593.	"	"	Maruthas, bishop of Martyropolis (Bas. Men. Feb. 16), f. 489.				
594.	22	29	Sahac (<i>Սահակ</i>) the Armenian, monk and M. under Valens				

Margats.	June.		Margats.	June.	
611.	1	7	634.	17	23
		Sausanna (Սոսանն) and Shushanna (Շուշանն), sisters, of Tauromenium in Sicily, f. 500 ^b .			Leontius, soldier, and his companions, MM. (Bas. Men. June 18), f. 518.
612.	2	8	635.	„	„
		Theodorus of Euchaita, the General (Bas. Men. June 8), f. 501.			Stephen, Armenian bishop of Sebaste, and two monks, MM. (A.D. 1387). <i>Begin.</i> Տավին իճ և ի թուականին Հայոց այր սնն չարարարոյ . . . , f. 519 ^b .
613.	3	9	636.	18	24
		Alexander and Antonina, MM. (Bas. Men. June 10), f. 503.			Thais (Տայաս) the prostitute (Boll. Oct. 8), f. 521.
614.	„	„	637.	19	25
		Pelagia the penitent, of Antioch (Bas. Men. Oct. 8), f. 503 ^b .			Phebronia, V. and M. (Bas. Men. June 25), f. 521 ^b .
615.	4	10	638.	20	26
		Olbianus, bishop, and his disciples, MM. (Bas. Men. May 4), f. 504.			Zakarias, catholicos of Aghthamar in Armenia (A.D. 1393). <i>Begin.</i> Օսրբազան քահանայական մեր զտէր Օսրբաբիտ տեսեալ նախաչարն սատանայ . . . , f. 523.
616.	„	„	639.	„	„
		Barbashemius (MS. Բարբաշեմիս), bishop, and his sixteen disciples, MM. in Persia (Boll. Jan. 14—Assem. I. 111), f. 504.			Silas and Silvanus, disciples of Paul (Bas. Men. July 30), f. 523 ^b .
617.	5	11	640.	21	27
		Barnabas, the apostle (Bas. Men. June 11), f. 504.			Zenon and Zena, MM. (Bas. Men. June 23), f. 523 ^b .
618.	„	„	641.	„	„
		Akakios, M. at Miletus (Bas. Men. July 28), f. 505 ^b .			Aristocles (MS. Aristoteles), priest, and Demetrianus, deacon, etc. (Bas. Men. June 23), f. 524.
619.	6	12	642.	22	28
		Onuphrius and other anachorets (Bas. Men. June 12), f. 505 ^b .			Eustochius (Եւստոպիոս) the priest, his son Olbianus, etc. (Bas. Men. June 23), f. 524 ^b .
620.	7	13	643.	23	29
		Timotheus, bishop of Prusa, M. (Bas. Men. June 10), f. 507.			Peter and Paul, chief Apostles (Bas. Men. June 29), f. 525.
621.	„	„	644.	24	30
		Antonina of Nicaea, M. (Bas. Men. June 12), f. 507.			The Twelve Apostles (with a short biography) (Bas. Men. June 30), f. 527.
622.	8	14	645.	25	July.
		Eustachius, companion of St. Andrew the Apostle, f. 507 ^b .		1	Cosmas and Damian, MM. at Rome (Bas. Men. July 1), f. 528 ^b .
623.	„	„	646.	„	„
		Aquilina of Bibliopolis in Palestine, M. (Bas. Men. June 13), f. 508.			Quintus (Կլլինկոս), of Phrygia, M. (Boll. July 2), f. 529.
624.	9	15	647.	26	2
		Theophanes of Antioch, recluse, and Pansemna, the penitent (Boll. June 10), f. 508 ^b .			Finding of the box of the B. V. Mary (Bas. Men. July 2), f. 529 ^b .
625.	10	16	648.	27	3
		Cyriacus (Կիրիակէ) and his sister Parascue (Սարսուգ), f. 509.			Bianorus and Silvanus of Pisidia, MM. (Bas. Men. July 9), f. 530 ^b .
626.	11	17	649.	„	„
		Elisha the Prophet (Bas. Men. June 14), f. 510 ^b .			Khosrov of Gantzac in Aghouania, M. <i>Begin.</i> Սուրբ վկայ թի Թոսրով էր ի Վաննա քահանայէ Եղուանից . . . , f. 531.
627.	12	18	650.	28	4
		Dulas of Zephyra (MS. Օւլուկ) in Cilicia, M. (Bas. Men. June 15), f. 513.			Eusignius (MS. Սիցնիոս) of Antioch, M. (Bas. Men. Aug. 5), f. 531 ^b .
628.	„	„	651.	„	„
		Bonifacius (MS. Սոնիֆաստոս) of Rome, M. at Tarsus (Boll. May 14), f. 513.			Babylas, bishop of Antioch, and his 84 disciples, MM., f. 532.
629.	13	19	652.	29	5
		Joseph of Devin, M. in Armenia (A.D. 1170), f. 514.			Hyacinthus of Caesarea in Cappadocia, M. (Bas. Men. July 3), f. 532 ^b .
630.	14	20			
		Manuel (MS. Samuel), Sabel (MS. Thomas), and Ismael (Bas. Men. June 17), f. 515.			
631.	„	„			
		Zosimus, soldier, M. (Bas. Men. June 19), f. 515 ^b .			
632.	15	21			
		Julianus of Egypt, and his companions, MM. (Bas. Men. June 21), f. 515 ^b .			
633.	16	22			
		Theodorus or Thoros (Թորոս), Armenian monk of Sebaste, M., f. 517.			

Margats. July.			Hrotits. July.		
653.	29	5 Astius, bishop of Durazzo (MS. Վրաբրդ) (Bas. Men. July 6), f. 533.			Lybia (Bas. Men. July 4), f. 551 ^b .
654.	30	6 Procopius of Jerusalem, and his companions, MM. (Bas. Men. July 8—Assem. II. 169), f. 533.	675.	15 21	Simeon Salus (Սիմեոն Սալոս), and John, hermit of Edessa (Bas. Men. July 21), f. 552 ^b .
			676.	16 22	Golindueh (Գոլինդուխ), called Mary, V. and M. (Bas. Men. July 12), f. 554 ^b .
			677.	" "	Mary Magdalene (Bas. Men. July 22), f. 555.
			678.	17 23	Phocas, bishop of Rome (?) (Bas. Men. July 23), f. 555.
			679.	" "	Stephanos of Siunik (8th cent.), f. 555 ^b .
			680.	18 24	Christina (MS. Վրիստանէ) of Tarsus, V. and M. (Bas. Men. July 24), f. 556 ^b .
			681.	" "	Olympias of Constantinople, the widow (Bas. Men. July 25), f. 557.
			682.	" "	Anna and Joachim, parents of the B. V. Mary (Bas. Men. July 25), f. 557.
			683.	19 25	Eupraxia of Constantinople, V. (Bas. Men. July 25), f. 557 ^b .
			684.	" "	Martha, mother of Simeon Stylites (the elder), (Bas. Men. July 5), f. 558.
			685.	20 26	Hermolaus (Երմոլայոս) of Nicomedia, priest, and his companions, MM. (Bas. Men. July 26), f. 558.
			686.	21 27	Callinicus of Gangra, M. (Bas. Men. July 29), f. 559.
			687.	" "	Apollonius of Iconium, M. (Bas. Men. July 9), f. 559 ^b .
			688.	" "	Theodota and her three sons, M. in Nicaea (Bas. Men. Dec. 22), f. 559 ^b .
			689.	22 28	Goharine and his three brothers (Գոհարինեանք), MM. in Sebaste (12th cent.), f. 560.
			690.	23 29	Titus, disciple of Paul (Bas. Men. Aug. 25), f. 561.
			691.	24 30	Lucia, V. and M. in Campania (Bas. Men. July 6), f. 562.
			692.	" "	Cindaeus (MS. Կինդեոս) of Salmina in Pamphylia, priest, M. (Bas. Men. July 11), f. 562.
			693.	25 31	Leontius the priest and his companions, MM. in Armenia (5th cent.), f. 562 ^b .
			694.	26 1	The Maccabees: Eleazar the Aged, Shamuni and her three sons (Bas. Men. Aug. 1), f. 564 ^b .
			695.	27 2	Finding of the relics of St. Stephen the Protomartyr (Bas. Men. Aug. 2), f. 566.
655.	1	7 Romanus and David, brothers, apostles of Russia, f. 534.			
656.	2	8 Thomas, archbishop of Canterbury (Boll. Dec. 29), f. 536.			
657.	3	9 Agnes of Rome, V. and M. (Bas. Men. July 5), f. 537.			
658.	"	" 45 Martyrs of Nicopolis (Bas. Men. July 10—Assem. II. 159), f. 537 ^b .			
659.	4	10 Serapion of Macedonia, M. (Bas. Men. July 13), f. 538 ^b .			
660.	"	" Proclus and Hilarius (Իլարիոն), MM. (Bas. Men. July 12), f. 538 ^b .			
661.	"	" Peregrinus, Lucianus, etc. MM. (Bas. Men. July 7), f. 540.			
662.	5	11 Nativity of St. John the Precursor (Bas. Men. June 24), f. 540.			
663.	6	12 Aristeus? (Արեստոս) of Tyana, the physician, M. under Diocletian, f. 541.			
664.	"	" Cyril, bishop of Gortyna in Crete (Bas. Men. July 9), f. 541.			
665.	"	" Melkiset and Carapet, MM. in Armenia (A.D. 1403). <i>Begin.</i> Օհրամանս անային զոր ասոց Տէրն . . , f. 541 ^b .			
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668.	9	15 Cyrius (Կիրիոս) and his mother Julitta (Bas. Men. July 15), f. 547.			
669.	10	16 Paternuthius, Coprius, and Alexander, hermits, MM. (Bas. Men. July 9), f. 548.			
670.	11	17 Athenogenes, bishop of Sebaste, and his ten disciples, MM. (Bas. Men. July 16), f. 549.			
671.	12	18 Marina of Antioch in Pisidia, V. and M. (Bas. Men. July 17), f. 550.			
672.	13	19 Dios of Constantinople, abbot (Bas. Men. July 19), f. 551.			
673.	"	" Eustathius of Ancyra, soldier, M. (Bas. Men. July 28), f. 551 ^b .			
674.	14	20 Theodorus, bishop of Cyrene in			

	Hrotits.	Aug.	
696.	28	3	Dalmatus the abbot (Bas. Men. Aug. 3), f. 567.
697.	29	4	Sophia and her three daughters (Bas. Men. Sept. 16), f. 568.
698.	„	„	Commemoration of the Ark of Moses, f. 569.
	Aveliats.		
699.	1	5	Transfiguration of our Lord (Bas. Men. Aug. 6). <i>Begin.</i> Աւանդապատճառ խորհրդոյն թի որոց հաւատացաւ կարգ և կրօնք և կեղեցւոյ . . . , f. 570 ^b .
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703.	4	8	Gregoris II, Gregoris III, and Nerses IV, Catholici of the Armenians (11th and 12th cent.), f. 575 ^b .
704.	5	9	Antoninus of Alexandria, M. (Bas. Men. Aug. 8), f. 577 ^b .
705.	„	„	Myron, bishop of Crete (Bas. Men. Aug. 8), f. 577 ^b .
706.	6	10	Story of Josaphat and Barlaam, ff. 578 ^b -589 ^b .—This ends with the following (17th cent.?) memorandum of the translator: Օրբ և ես Ասատ մեղաւոր ծառայս Աստուծոյ բարում աշխատութեամբ և ջանիւ փոքր ի շատէ ծայրաբար պարբեալ թարգմանեցի գոյս ի հայ բարբառ, ձեռամբ իշխանի միոյ պատուաւորի , i.e. 'Which also I, Asat, sinner, the servant of God, with much labour and industry summarizing little out of much, did translate into the Armenian tongue, by the hand of an honourable prince.'

This MS. was bequeathed in 1713 by Archbishop Marsh, whose autograph, with the date 1690 and the words 'Ex Dono D. ff. G.' (the ff doubtless standing as usual for F), is on f. 1. It is no. 1328 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.' Its division into three volumes took place after it came into the Bodleian, and apparently in the present century.

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MS. Arm. o. 2—Pseudo-Prochoros, etc., A. D. 1324.

Oriental glazed brown paper. Size, 7 x 5 in. Text, 5³/₈ x 3⁵/₈ in., of 19 lines to the page. Pp. 353. Writing, bologgir of 14th cent. Oriental binding, at one time fastened by 2 thongs and 2 studs.

The contents are :—

1. Pseudo-Prochoros: Acta Ioannis, in 10 chapters, called in old Armenian bibliography **Պրոխորոսն** (Prochoron), f. 1. One or two leaves at the beginning are missing in the first hand of the MS., which commences with the following words of the 1st chapter (f. 3) . . . **Երեք ի ծով և լերին. և ապա եկեալ նաւ մի յեղիպտոսէ**, etc., is supplied by a quite modern hand on a detached paper in cursive character. Cf. Th. Zahn's Greek text (Erlangen, 1880), on p. xxiii of which this inedited Armenian translation is referred to.
2. The Apocalypse. **Յայտնութիւն տն Յոհաննու Աւետարանչի**, f. 105^b.
3. Life of John of the Well (**Յովհաննէս Գրեցի**). *Begin.* **Կին ոմն քնասէր որում անուն էր Յուղիա**, etc., f. 140^b. (Cf. Lives of Fathers, ed. Venice, 1855, l. 113-125.)
4. Life of John the Calybite—wanting the last leaf. *Begin.* **Յամն ժամանակաց թաղաւորութեանն Արկադէոսի**, etc., f. 154 (*ib.* l. 126-137, l. 18).
5. Life of Alexius, the voluntarily poor. Taken from the Yaysmavonrk, 17th March (cf. no. 30, col. 56, in this catalogue). *Begin.* **Այր ոմն էր ի Համույեցոց քաղաքին մեծատուն յոյժ և անուն նորա Սիլիմիանոս և լուաւ անձ աղօթից, և յղացաւ կին նորա . . .**, f. 171 (*ib.* l. 138-161). This is the shorter compilation, and our MS. gives some preferable variants.
6. Martyrdom of James, the brother of John the Evangelist. *Begin.* **Ղառապոյթ արքիաւհրաշ և անպարզելի**, etc., f. 184.
7. Ioannes Vardapet Erzenkatzi (13th cent.): Metrical discourse on the human nature, and praises to the Creator, composed in popular Armenian. **Յոյմնիսի վարդապետի եղնկացոյց ասացեալ բանք չափաւորականք ի խրատ մարդկային ընտրեալ, և զովութի արարողին ի մարդկայնոյն ներբողական ձայնիւ**: The first two verses run thus:
Աւրհնեալ Այ անունն ու միշտ կենդանոյն,
Որ երես խելք ու միտք ու խաւար մարդոյն: f. 221.
8. The Catholicos Zakaria (10th cent.): Sermon on the Passion of our Lord, delivered on Good Friday. *Begin.* **Երեկ զմեծի և չհրաշափառ հինգ շաբաթուն**, etc., f. 229^b.

9. The same: Sermon on the Burial of our Lord, delivered on the Great Saturday. *Begin.* **Յերիկեան ի գնացելունն ժամու առուրն զվեցերորդ առուր**, etc., f. 262.
10. Life of St. Nerses I, Catholicos, the grandson of St. Gregory the Illuminator (attributed to Mesrob Eretz of Vayotz-dzor, in the 10th cent.). *Begin.* **Յուժեատան ամի մեծին Տրդատայ նստաւ**, etc., f. 287^b. (Published at Madras, 1775, and again at Venice in 1853, at p. 118 of vol. 6 of the Little Series of Classics. Also translated in V. Langlois's Coll. des Hist. Arm., 1869, ii. pp. 17-44.) It ends with the passage . . . **եւ ունին զնէր նմա Սեւրոպ աշակերտ իւր որ անուանեցաւ Սաշոպ**, etc.
11. Aristotle's letter to Alexander on Virtue. *Begin.* **Գովըլի են զեղեցիկքն և պարսաւըլ գարշըլիքն**, etc., ff. 348-353. (Published together with the works of David the Philosopher, Venice, 1833, pp. 629-635.) Two leaves are wanting after f. 348, and the last leaf of the treatise is supplied by a later hand.

The copyist added to each treatise a postscript, asking the reader to pray for him and the owner of the MS.—see ff. 32, 43^b, 46^b, 53^b, 73, 80^b, 85^b, 96, 105, 184, 220^b, 287, 348. Only in that which follows the Apocalypse (ff. 139-140) does he give any personal details: there he says that he is called Stephanos the Scribe (*գպիր*), and that he has written this MS. in the year 773 Arm. = 1324 A.D., in the convent at Skevra (in Cilicia) at the request of Abraham 'the aged monk.'

The two vellum fly-leaves once in this volume, of four pages each, and both palimpsest, have been transferred to f. 26 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bought from Mr. Joseph Bayan on Sept. 12, 1883.

32

MS. Laud. Or. 21—Prayerbook, 16th cent., etc.

Paper. Size 4 × 2 $\frac{3}{4}$ in. Binding, white vellum, with 2 clasps.

A pocket-book consisting of an irregular compilation, by different writers, of unconnected articles, either in bolorgir or in otergir. The original nucleus of it (ff. 42-62) is in a more regular bolorgir writing.

The small size of the volume shows that it was intended to be carried by the owner as a prayer-book, and at the same time as a charm against dangers. It was owned by one Pirzade (*փիրզատէ*) of Persia, whose name is inserted at the end of the original writing, on f. 62^b. He has, however, also

utilized as a note-book the blank pages which had been left at the beginning and end.

The contents are—to begin with the original part (ff. 42-62), which is a collection mostly of well-known prayers—as follows:—

1. Prayer of Nerses Shnorhali. *Begin.* **Հաւատով խոստովանիմ**, f. 42.
2. The Nicene Creed. *Begin.* **Հաւատամք ի մի ան**, f. 50^b.
3. **Տէր ամենակալ**, f. 53^b.
4. **Որդի Այ կենդանւոյ**, f. 58.
5. A magical prayer for preservation. *Begin.* **Եւ ես ամենայն ժամ զայս ասեմ**, etc., f. 59^b.
6. Prayer for the intercession of the Holy Cross. *Begin.* **Բարեխօսու թեամբ նր և անային նշանի**, etc., ff. 60^b-62^b.

This contains a long list of more than 40 shrines of the Cross, with the names of the localities, which were for the most part in Armenia.

Additions of Pirzade in bad notergir:

7. Scribblings of no importance, ff. 1-4.
8. An itinerary of a considerable portion of the world, with the names of the places visited by the writer, ff. 4^b-11.
9. The Song of the Pilgrim, of which the first verse is: **Ղարբիբն կեանքն է լալու**, ff. 13-20.
10. Various geographical notes, ff. 64-68.
11. Italian words and expressions in Armenian characters, ff. 69-73.
12. *Ave Maria* and *Pater noster*, Latin in Armenian characters, ff. 85^b-90.
13. Incantations, ff. 90-93.

By some other hand in bolorgir:

14. Prayers taken from the Psalms and the Common Prayerbook (**ժամագիրք**), ff. 23-33.

The writing of the original part of the MS. is probably of the beginning of the 16th cent. As for Pirzade's part, one of the later owners, he mentions two dates: on f. 62^b, 'Aleppo 15 March 1051 Arm.' (1602 A.D.); and on f. 3, 'Paris 15 March 1056 Arm.' (1607 A.D.).

On f. 1^a, at top, is written the name *Mortara S^o Croce*, and in the middle of the page an Arabic note followed by the words *Emptus à Roberto Ely 1612 Aprilis xvij^o*. On f. 1^b we find the name *Lewis Owen* and another Arabic note, followed by the partly obliterated words *Alexander Hope de Prouincia de Sa=Lopia, Angliæ*.—the name Hope being, however, just doubtful.

This MS. was presented by Archbishop Laud in 1635, and was once referenced as Laud. A. 32. It also bears inside the no. 163, apparently written by the R. Ely above mentioned.

33

MS. Arm. g. 4 (R)—Phylactery, A. D. 1706-7.

Vellum roll. Size, 18 ft. 11 in. by 3 in. in width. Writing, notergir.

In old Armenian bibliography, this sort of roll is named Պաֆլակտեր, i.e. 'phylactery.' It was used either as a handy prayerbook, or as an amulet, protecting the person who wrote his name on it and carried it about him from all sorts of accidents, whether on land or at sea: accordingly it contains prayers appropriate to this object. This superstitious custom is met with chiefly in the 16th and 17th centuries.

The present roll contains the following articles, intermixed with pictures:—

1. The prayer for the use of every believer, *Հաւատով խոստովանիմ*, etc., by Nerses Clavetsi, with his full-length portrait at head, surmounted by a picture of a vase of flowers. The course of the prayer is also broken by two pictures, one a half-length figure of Jesus Christ, and the other representing the Crucifixion—the latter having more connexion with the following article.
2. Prayer to Jesus Christ crucified. *Բայն. Թաւառք չղոր սպաւէն ծարաւելոց*, etc. Followed by a piece of 4 verses, beginning with *Չար իշխանքն խաւարին* :
3. Short devotional or incantatory sentences, five in number, each preceded by a special picture, both the prayers and pictures being executed as medallions. They are:—
 - a. The Virgin and Child, followed by a prayer to the Virgin and All Saints. *Բայն. Բարեխօսութիւն նր անձանին* :
 - b. Portrait of a king (St. Theodosius?), followed by a prayer for kings. *Բայն. Տար սր թագաւորաց հաշտութիւն*, etc.
 - c. Picture of a ship containing St. Phocas, the Bishop, protector of seamen, and another person, followed by a prayer to the Saint. *Բայն. Այլ փոկաս եպիսկոպոս*, etc.
 - d. Picture of the sea-monster swallowing Jonah, followed by the 1st verse of the prayer of Jonah.
 - e. Six-winged seraph-head, followed by a sentence beginning at: *Պայր զեան յորդանան եւ բերէր ծառ մի զեղեցիկ*, etc.
4. 'Prayer to the patriarch Abraham,' consisting of a paragraph referring to Gen. xxii. *Եւ էաս Մարազամ զորդին իւր զ Իսահակ*, etc. This is surmounted by a picture of Abraham's sacrifice of Isaac.
5. The Genealogy of our Lord, from Matt. i. 1-17,

written in red and black diagonal lines forming a net-work, the spaces of which are filled with conventional floral ornamentation. Eighteen portraits of patriarchs, forming six horizontal rows, are also inserted, at the beginning and end and in the course of the genealogy.

6. Prayer to our Lord in commemoration of his wounded side. *Բայն. Հոգի Այ սրբեա զեա*, etc. This is surmounted by a picture of the sacred chalice, in which stands a figure of our Lord holding a wafer and bestowing the benediction, while seraphs serve as supporters to the chalice.
7. Prayer to the archangels St. Gabriel and St. Michael, and to all the celestial host. *Բայն. Անակիլքն Աճ Հայր սր*, etc. In this prayer are addresses to 28 angels, under their names, and with the addition of the special titles appropriate to their protecting functions. The prayer is preceded by a figure of an angel bearing a two-belted globe surmounted by a cross.
8. Prayer to St. Sargis the General, and his son Martyros. *Բայն. Երջանիկ մեծ դաւթահան քի*, etc. In 14 strophes, the initials of which form the words *Եկ մեծի վկայիս կհ*. At the head is a picture representing St. Sargis on horseback holding a club, and St. Martyros, who is depicted as a child, riding behind him.
9. The Evening Prayer, *Արդի Այ կենդանոց*, etc., of St. Gregory of Narek, preceded by a picture of the Saint.
10. Another Prayer on the same subject (without title), by an anonymous author. *Բայն. Աճ յաւիտեանկան որ իջեր ի ստորին կողմն*, etc.

This phylactery was possessed by a certain Agham (*Աղամ*), who has inserted his name in the title of each prayer—a condition necessary to put in operation the protecting virtue of the sacred amulet. And with this same idea the copyist ends his writing with this bizarre sentence: '*Հայր մեր որ յերկինս ես սր եղեցի մաթան անուն քո. Պրեցաւ թղին անձիլ ին ամէն.*' 'Our Father which art in heaven, hallowed be Mathos' (Matthew?) 'thy name. Written in the year 1156. Amen.' The year mentioned = 1706-7 A. D.

This MS. was bought from the Rev. S. Baronian in July, 1887.

34

MS. Arm. d. 10—Liturgical, A. D. 167 $\frac{3}{4}$.

Size, 10 $\frac{1}{4}$ × 7 $\frac{3}{4}$ in. Ff. iv-12. Written in notergir, by the Rev. Jacob (James) Grigorentz. 8 Jan. 167 $\frac{3}{4}$, at the request of Thomas Mareshall, as stated on f. 9^b. Binding of 19th cent.

Contents:—

1. Formulas of the confession and absolution of a penitent. *Begin.* Մեղաց ամենասուրբ երրորդութեան հօր, etc., f. 1^b.
2. A short note on St. Gregory the Illuminator, f. 2^b.
3. Nicene Creed, in the translation of Armenian Roman Catholics, f. 3.
4. Canticle for the Epiphany. *Begin.* Աղջոյն ընդքեզ թագաւոր փառաց . . . , f. 3.
5. Profession of faith for newly baptized persons, f. 3.—It differs from the text of the Armenian ritual.
6. Litany of our Lord, after the Latin Church, f. 3^b.
7. Litany of All Saints, after the Latin Church, f. 5.
8. Prayer of St. Thomas Aquinas. *Begin.* Արաւիչք բոլորից, անհաս և անպատում . . . , f. 8^b.
9. Prayer in verse on the Passion of our Lord. *Begin.* Ամենհարաշ տէր երկնային, Աստուած և տէր բանդ անմարմին, f. 9.
10. Note of the writer, f. 9^b.

This MS. was formerly referenced as Bodl. Or. 529, and at an earlier period as Arch. C. 47. It was in the Bodleian at least as far back as 1701.

35

MS. Marsh 128—Laws, etc., A.D. 1617.

Turkish glazed paper. Size, $10 \times 6\frac{7}{8}$ in. Text, $7\frac{3}{4} \times 4\frac{3}{4}$, in 2 cols. of 27 lines each. Ff. 186 (ff. 1^a, ^b, 95^b, 99^b—105^b, 183 and 184 are blank). It contains two pieces by different hands, both incorrect: the former part, extending to f. 99, is written in notergir; the latter, consisting of 76 ff., is in bolorgir. The chapter-headings and smaller initials in both parts are rubricated, while the head-pieces and larger initials are neatly traced, but not coloured. Oriental-stamped binding, lined with coloured stuffs, and with flap—at one time fastened with 2 thongs and 2 pegs.

Contents:—

1. Civil code of Mkhithar Gosh (Պիրր գատաստանաց Սիւրթարայ),—composed in 1184 A.D. in Khatehens, North Armenia. No title.
 - a. List of chapters of prolegomena, f. 1^c.
 - b. Prolegomena of the code, f. 1^c, verso.
 - c. List of chapters of the code, f. 13^b.
 - d. The code, f. 17.—This work, published (for the first time) with notes by Vahan Vardapet Bastamiantz in Va-

gharshapat (Etchmiadzin), 1880, was translated into Latin, without the prolegomena, in the 16th cent. by the Armenians of Lemberg, where this code, with modifications, was then in use. This translation has been published by Dr. Ferdinand Bischoff in the 'Sitzungsberichte d. k. Akad. d. Wissensch. Wien, phil.-hist. Classe,' vol. xl. (1862) p. 255.

c. The 7th and 8th chapters of the preceding prolegomena and the 22nd and 23rd chapters of the code, an extract by a second hand (ff. 96-99).

2. Սովետս վարդապետ Երզնկացի. Հաւարումն համառատ Սեկնութեան սրբոյ Պատարագի, զոր յառաջագոյն արարեալ սրբոց լուսաւոր Հարց. A catena of commentary on the Armenian Liturgy, collected by Moses Vardapet Erzenkatzi. *Begin.* Աճ որ մեծն է ողորմութեամբ, անսկիզբն . . . , f. 106. *Ends* (fol. 181^b) with the subscription of the author, in 742 Arm. = 1293 A.D.

On f. 182, Arakel Baberdatzzi states that the transcription was made at Constantinople by him, in the quarter called Kafa (near the Adrianople Gate at Constantinople) in the year 1066 Arm. = 1617 A.D.—when the Armenian patriarch was Ter Iovannes, and the Sultan of Turks, Sultan Ahmed—for the monk Iacob, son of Ekhdjar and Thourvanda. The copyist, a pupil of Martiros Hizantzi, was a fellow-pupil of the writer of the Armenian MS. Add. 18549 in the British Museum, executed in 1618.

The old vellum fragment formerly in the covers has been transferred to f. 5 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1). On it occurs the following title:—'Pandeetæ sive Liber continens leges Iuris Ecclesiastici et civilis Gentis Armenicæ.'

This MS. was bequeathed in 1713 by Archbishop Marsh. It may possibly be the quarto Armenian MS., of unknown contents, numbered 1330 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

36

MS. Marsh 85—Poems of Nerses IV, etc., 17th cent.

Oriental glazed paper. Size, $6\frac{1}{2} \times 4\frac{7}{8}$ in. Text, $4\frac{3}{8} \times 2\frac{3}{8}$ in. 20 lines in a page. Writing, bolorgir of 17th cent. Ff. 317. Two leaves (possibly blank) at the beginning have been cut out. Oriental binding, with traces of a flap: the volume was at one time fastened by 2 thongs and 2 studs.

It contains principally the following metrical works of Nerses IV. Catholicos, surnamed Shnorhali, or Clayetzi (1102-1173); published at Venice, 1830, 24°.

1. The scriptural elegy. *Begin.* Յիսուս որդի Տաւր միածին, f. 9. (Ed. Ven. pp. 9-166.)
2. Profession of faith, Բան Հաւատոյ. *Begin.* Խոստովանիմ ան ըզՏայր, f. 100^b. (Ed. Ven. pp. 169-227.)
3. Moral maxims, in alphabetical stanzas. *Begin.* Այնն Աստուծոյ զրեղ մերձակայ, f. 138. (Ed. Ven. pp. 326-340.)
4. Profession of faith, in alphabetical quatrains. *Begin.* Այնն անսկիզբն ասէ զԱ՛ծ, f. 145^b. (Ed. Ven. pp. 313-320.)
5. Moral precepts to schoolboys, in alphabetical quatrains. *Begin.* Այնն առաջին ըզրեղ աղայ, f. 149^b. (Ed. Ven. pp. 341-350.)
6. Alphabetical subscription to the copy of the Proverbs of Solomon made by the same author. *Begin.* Աստուածեղէն Հոգւովն ի սմա, f. 153^b. (Ed. Ven. pp. 356-361.)
7. On Solomon. *Begin.* Սա մարդարէ աստուածարան, f. 157^b. (Ed. Ven. pp. 351-355.)
8. On heaven and its order. *Begin.* Իմ եղական զոլով բնութիւն և սկզբնական, f. 159. (Ed. Ven. pp. 281-302.)
9. A metrical panegyric on Nerses Clayetzi, by Nerses of Lambron. *Begin.* Շարժեալ ստիպէ Հարկ ատրուսի, f. 168. (Ed. St. Petersb., 1788.)
10. Penitential hymn, alphabetically arranged, by Nerses Clayetzi. *Begin.* Աշխարհ ամենայն, f. 192.
11. Supplicatory morning hymn, alphabetically arranged, by the same. *Begin.* Ասաւս լուսոյ, f. 193^b.
12. Supplicatory verses to the Holy Trinity, alphabetically arranged, by the same. Նորին Տն Ներսեսի ասացեալ:
Begin. Աստուած անեղ անհասական
Հայր զբնութեանց ինձ ողորմեա... , f. 195^b.
13. Moral precepts to young monks, in alphabetical order, by the same. *Begin.* Ամենայնի սկիզբն ես եմ; f. 196^b. Wanting all after the half stanza which begins with the letter Տ.
14. An astronomical and meteorological treatise in verse, f. 203. Wanting the beginning. It commences with the verses of the chapter on the winds:—

Այդոլեազ Հողմն բարի
Արե անձրե ի միասին, . . .

With the help of this fragment the corresponding incomplete article in MS. Arm. f. 3

(no. 46 in this catalogue) can be completed. The copyist has inadvertently transposed the order of the pages, the right order being as follows:—Ff. 203^a, then six missing leaves, then 204^b, 205^b-206^b, 203^b, 204^a.

15. A poem on the loss of Paradise (called Աղամշ գիրք), in 29 chapters, by Ter Arackel Sunetzi. f. 207. *Begin.*

Եր փառք զբախտին անպատմելի
Չըբնադատեւ և սրխրալի.

The author's name is to be found in the acrostic letters of the stanzas in chapters 27 and 28, and ch. 28 forms in acrostics the following sentence:—Խայր աւճնն եւ ծառն էր նոցայ չար եււ ցանկոու թիւնն որ ի նմայ կայրր պեղրր. Cf. ed. Constantinople, 1721.

16. Alphabetical verses in praise of and addressed to the Virgin, by the same(?). *Begin.* Այբէն մինչ ի Վէն զովն զու յինէն. f. 312^b.

The greater part of the last leaf, which contained a two-page note, is missing. From the remaining portion it can be seen that the copyist was a priest, and that he wrote in a place whose name began with M.

The two old vellum fly-leaves formerly under the two covers of this volume have been transferred to ff. 24, 25 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed by Archbishop Marsh in 1713. It is no. 1329 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

37

MS. Marsh 17—Poems of Nerses IV, 17th cent.

Oriental glazed paper. Size, 6¼ × 4 in. Text, 4½ × 2⅝ in. 15 lines in a page. Ff. 208. Writing, notergir of 17th cent. Rubricated chapter-headings and initials. Oriental binding, with flap: the volume was at one time fastened by 2 thongs and 2 studs.

Various metrical works of Nerses IV, Shnorhali:—

1. The scriptural elegy, f. 1. (Cf. MS. 36. 1.) The first leaf, containing vv. 1-17, is wanting.
2. Profession of faith, Բան Հաւատոյ, f. 133. (Cf. MS. 36. 2.)
3. Moral precepts, in alphabetical order, f. 183. (Cf. MS. 36. 3.)
4. On heaven and its order, f. 192. (Cf. MS. 36. 8.)
5. Profession of faith, alphabetically arranged, f. 205. (Cf. MS. 36. 4.) Only the last two verses and the author's versified subscription.

There is on f. 132 a note dated 836 Arm. = 1387 A.D., and another on f. 203^b, both by copyist Nerses. They are however merely copied from an old MS., being themselves of the 17th cent.

The vellum fly-leaves formerly in this volume have been transferred to f. 7 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1). On one of these is a note of the 18th cent., stating that a certain Minas gave this book to Baron David on condition that they should go together to Etchmiadzin to receive absolution from the Catholicos and afterwards retire to the desert and do penance by reading this book.

This MS. was bequeathed in 1713 by Archbishop Marsh. It is probably one of the two octavo Armenian MSS., of unknown contents, numbered 1331-2 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

38

MS. Canonici Or. 131—Ethical legends and fables, A. D. 1697.

Turkish glazed paper. Size, 8 $\frac{3}{4}$ × 6 $\frac{1}{2}$ in. Text, 5 $\frac{1}{4}$ × 3 $\frac{1}{2}$ in. 17 lines in a page. Ff. vii. and 243. Writing, distinct and regular notergir. Rubricated chapter-headings and initials, with a coloured head-piece and a few coloured initials and ornaments. Binding of 19th cent.

ETHICAL LEGENDS AND FABLES.

I. The history and sayings of Khiear the philosopher¹. *Պատմութիւն և խօսք Վիկարայ իմաստասիրի*. Published at Constantinople in an Armenian volume entitled 'History of the town of copper,' 1720, pp. 71-106.

a. The history. *Begin. Համին Սենաքարիմայ արքային Ասորեստանեաց և ի Վինուէ, ևս Վիկար . . .*, f. 1.

b. The maxims (190) that Khiear gave to his nephew Nathan. *Begin. Որդեակ, և թէ լսես բան ի դրան արքունի . . .*, f. 3.

c. Other maxims (20) to the same. *Begin. Որդի Վաթան, որ ընդ ականջն ոչ լսէ . . .*, f. 34.

II. History of the seven sages. *Պատմութիւն և թիւն իմաստասիրաց*. *Begin. Այր ոմն փառաւոր որում անուն էր փոնցիան . . .*, f. 37. Published at Ieghorn, 1696, and at Constantinople, 1720 and 1740. On the history of this collection of stories see 'The Book of Sindibād,' by W. A. Clouston, 1884

—in which, however, no Armenian version seems to be mentioned.

III. Fables, called the Book of the Fox (by Vardan), (*Վարդ Մասուկարանութեան, որ ափսոսեալիք*). *Begin. Թաղաւոր մի կազմեաց սեղան զեսպանաց . . .*, f. 148. This collection contains 91 fables. The real Book of the Fox, in which the fox and other animals are actors, begins with the 33rd fable, commencing *Մտաւ մի պանիր ունէր ի բերանն . . .*, f. 172^b. Saint-Martin and Zohrab have published 45 of these fables under the title 'Choix de fables de Vartan, en Arménien et en Français,' Paris, 1825, and in 1838. The text has been published at Amsterdam, 1668, Marseilles, 1678, and Etchmiadzin, 1698.

IV. History of Barlaam and Josaphat (*Տաղ Հովասափայ թագաւորի, որդւոյ թագաւորին Հնդկաց Մրեներայ*), in verse, by Arakel Vardapet Baghishetzi. *Begin. Հորժամ Հայրն Երկնաւոր յերկիր Հաճեցաւ*, f. 204, and ending with the subscription of the author (dated 883 Arm. = 1434 A.D.) which consists of this quatrain:

Ի թուականիս Հայոց որ ութ Հարիւրն է,
Ու թսուն երեք ի նոյն յարաբարդեալ է,
Ստնաչափ շինեցաւ այս Առաքելէ,
Արդապետ կռչեցեալ բաղիշեցիէ. (f. 241^b).

To this subscription is appended another quatrain of a copyist named Georki (*Վէորքի*), who was probably the writer of the MS. from which the present one was transcribed.

On ff. 22^b, 147^b, and 242 are the notes and eulogion of Hayrapet the priest, who finished the transcription for one named Israel, on the 10th March, 1146 Arm. = 21 March, 1697 A.D., in the town of Shosh (i. e. Ispahan, or New Julpha), 'during the reign of Shah Hussein, and the first year of the patriarchate of Stephanos'—an intruder—in Etchmiadzin¹.

This MS. was bought in 1817 in the Canonici collection.

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MS. Thurston, etc., 17—Eulogy of Britain, 167 $\frac{1}{2}$.

Paper. Size, 9 $\frac{3}{4}$ × 7 in. Text, 7 × 4 $\frac{1}{2}$ in. 18 lines in a page. Ff. 15 (6 blank). Writing, notergir. Binding of 19th cent.

Eulogy of Britain, in verse, the autograph work of the Rev. Jacob (James) Grigorentz (ff. 4-11). The following inscription is on f. 3^b:—'Reveren-

¹ The name and personification of Khiear are taken from Acheicharos or Achiacharos, who appears in the Book of Tobit (I. 21, 22) as a nephew of Tobit.

¹ This statement corrects Chamich (Hist. of Armen., III. 725), who puts the election and deposition of Stephanos in 1695 and 1696.

dissimo doctissimoque Viro Dño, Radulpho Bathurst Vice=Cancellario Academiae Oxoniensis, etc. Jacobi de Gregorijs Natione Armeni et Armenorum Presbyteri Elogium Britanniae, et Gratiarum Actio pro acceptis ab Academia Oxoniensi Beneficiis, Carmine Armenico. Feb. 7. 1674.' These verses were published in 1875 at Venice (San Lazaro), with an English translation and short account of the author by the Rev. L. Alshian, who had taken a copy of them in 1852.

This MS. was probably given in 1675 by the Very Rev. Ralph Bathurst, D.M., President of Trinity College, and Vice-Chancellor of the University.

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MS. Marsh 467—Theological tracts, 17th cent.

Turkish thick glazed paper. Size, $9 \times 5\frac{3}{4}$ in. Text, $6 \times 3\frac{3}{4}$ in. In two columns, of 23 lines each. Ff. ii + '391,' there being two 93's. Writing, distinct and uniform notergir of 17th cent. On f. 3^b is a full-page picture of a bishop standing bare-headed, with the inscription, in uncial letters on the blue background on either side of the head, 'ՆԵՐՍԻՍ ԻՊՊՏՏ,' 'Nerses the Patriarch,' i. e. Nerses IV Shnorhali, author of the first article in this MS. Oriental binding of the end of the 17th cent., with flap: the volume was at one time fastened by 2 thongs and 2 wooden pegs.

Theological tracts, directed chiefly against the Greek, but also against the Roman church, upon objections and questions raised by them concerning the Armenian church in the Middle Ages.

1. Table of contents from the 1st to the 7th article, f. 1^b.
2. Encyclical letter (Թուղթ բնիջհանրական) of Nerses IV Shnorhali, catholicos of the Armenians, 1166 A. D., f. 4. (*Encycl. lett.*, St. Petersburg, 1788, pp. 1-76; Venice, 1838, pp. 29-210; Cappelletti, *Sti Nerses Clajensis Opera*, Ven. 1833, i. pp. 92-210.)
3. Chapters 7-9 of the Letter of Gregory III, f. 76^b. See the 9th article below.
4. Letter of the catholicos Gregory II, Veayaser (Martyrophilus), to the Armenians, in which he exhorts them to hold fast their computation of Easter (in 1102). *Title*: Սրբոյն Վրիշ գորի Հայոց վերադատոյն Ս հայաստանի լան յորդորական վան ժողովան գասկին. *Begin*. Ի թուականութեան Հայոց շիւ (read շն) Ի սուրբ գասկին ժողովեան ժ աղար Հաւատացիւրց, և Հայր և Մարտիր միայն մնացին . . . , f. 89^b. This is an extract from Mattheos Ourhayetzi, c. 175.

5. A defence of the Armenian church in its use of the unmixed chalice and unleavened bread. *Title*: Կաղաւորութիւն նր և ուղղափառ Հայաստանեայց եկեղեցւոյ որով յամուծ առնե զՏեքնուածողսն. *Begin*. Սուրբն Լուսաւորիչ Վրիդորիոս Հայաստանեայց զոր ինչ եկիտ կարգ և կանոնեացրու թիւնս . . . , f. 91^b.
6. A warning against eating unclean meat. *Title*: Պատճեն որով զորովայնամուլ արբեցաւ զսն յամուծ առնես. *Begin*. Որք ծառայեն որովայնի և հակառակ են անեղեն զբոց . . . , f. 92.
7. Chapters 4-6 of the Letter of Gregory III, f. 93^b. See the 9th article below.
8. Table of contents of the remainder of this volume, f. 98^b.
9. Chapters 1-3 of the Letter of Gregory III, catholicos, to the Armenian priests of Amayk in Upper Mesopotamia, composed for him by his brother Nerses Shnorhali. *Begin*. Որ թէ պէտ և աէրունական հրամանն յորդորէ . . . , f. 100. For the remaining chapters see the 3rd and 7th articles above, although they do not complete the letter. (*Encycl. lett.*, St. Petersburg, 1788, pp. 231-258. Cf. the Latin translation by Cappelletti, Venice, 1833, i. pp. 25 seqq., and Mai, *Script. vet. nov. coll.*, vi. pp. 416 seqq.)
10. Letter from Nerses of Lambron, archbishop of Tarsus, to Yousic (= Hesyehios) the hermit in Antioch. *Title*: Թուղթ Ներսեսի արքեպիս Կիլիկիոյ Տարսոնի Պատասխանի հուսկան արքեպիսկան ճղնաորի Ի մեծն Մարտիր. յորով լուծանե զհարցումն կղերկասացն Մարտիր. և վն որ Ի Հայր անուրին շնորհի ճշմարտութե Ի վր քահանայական կարգի, etc. *Begin*. Վիրքոյրց պատուականութեանց . . . , f. 127^b. A defence of the validity of the orders of the Armenian church, which the clergy of Antioch had put in question. Published in the Ճասարաղ (Spicilegium), I (1859), Moscow.
11. Extract from the discourse of the same with the Emperor and the Greek patriarch of Constantinople, to whom he was sent by Leon I, king of the Armenians, in 1197, as deputy, on some of the questions on which the Armenian church differed from the Greek. *Title*: Տն Ներսեսի արքեպի Տարսոնի Կիլիկիոյ, յորովամ չոյաւ պեսպանութեամբ Ի թիկն Հայոց մեծաց Լեոն Ի Արասանցնու պոլիս: Հարցումն պատրիարքին և պիսիս Ներսեսի. *Begin*. Կրկն յատաջեաց նրն Ներսես առաջի թաղաւորին հունաց . . . , f. 139^b.

12. Discourse of Nerses Shnorhali, catholicos, at his consecration by his brother Gregory III, on Palm Sunday (in the year 1166), f. 145^b. (*Encycl. lett.*, St. Petersburg, 1788, pp. 221-231; Venice, 1838, pp. 5-28; Cappelletti, ii. pp. 210-240.)
13. Reply of the same to Michael, patriarch of Syria. *Begin.* Օգուարթուն և զարիագոյն հովուապետ . . . , f. 156. (*Encycl. lett.*, St. Petersburg, 1788, pp. 181-182; Venice, 1838, pp. 291-294; Cappelletti, i. pp. 248-250.)
14. Letter from the same to Paul the priest, who had joined the Greek church and calumniated the Armenian church, f. 157^b. (*Encycl. lett.*, St. Petersburg, 1788, p. 183; Venice, 1838, p. 254; Cappelletti, i. pp. 251-253.)
15. Encyclical from the same to the Armenian priests and vardapets giving notice on the subject of the impending general council for effecting an union with the Greek church, f. 159^b. (*Encycl. lett.*, St. Petersburg, 1788, pp. 185-186; Venice, 1838, pp. 278-281; Cappelletti, i. pp. 246-247.)
16. Acts and correspondence exchanged between the Greeks and Armenians (1165-1180), on the subject of an union of the two churches. *Title:* Պատճառ ինդոյ միաբանութեան, etc., ff. 161-239^b. (*Encycl. lett.*, St. Petersburg, 1788, pp. 79-178.) This is a compilation with historical notes drawn up by Nerses Lambronatzi, as attested by the colophon of a Paris MS. (*Anc. fouds* 93). The Bodleian MS. differs from the edition of St. Petersburg, having an omission in the middle of the work, and on the other hand adding a letter of the Greek patriarchal Synod. The following are the contents:—
- a.* The preface. *Begin.* Մարգարէն Վասիթ յանային և բոս, etc., f. 161.
- b.* Confession of faith of the Armenian church, compiled by Nerses Shnorhali then archbishop, on behalf of Gregory III, catholicos, his brother, on the request of Alexis, brother-in-law of the Emp. Manuel I, in 1165. *Title:* Վեր հաւատոյ խոստովանութեան Հայաստանեայց և կեղեցոյ, etc. *Begin.* Բանիւք զուղեմքայ ինն Խոստովանիմք զամենաք և բոցոցովի, etc., f. 163^b. (Ed. St. Petersburg, pp. 82-100; Cappelletti, i. pp. 173-194; Dulanrier, *Histoire, dogmes, etc., de l'Église arm. orientale*, Paris, 1855.)
- c.* Letter of the Emp. Manuel to Gregory III, in Sept. of the 15th indiction (1166). *Begin.* Մանուէլ ծիրանածնունդ . . . Պարտ է ամենեցուն, etc., f. 180. (Ed. St. Petersburg, pp. 101-102.)
- d.* Reply of Nerses IV Shnorhali, catholicos. *Begin.* Վնասպակեալ ինքնակալ . . . Վեր պատուական հրատանի, etc., f. 182^b. (Ed. St. Petersburg, pp. 103-113; Cappelletti, i. pp. 195-204.) To this letter is joined
- e.* A confession of faith, with an introduction. *Begin.* Թէպէտ ազրատութի մտաց Խոստովանիմք որպէս ուսար ի հարցն սրբոց, etc., f. 192^b. (Ed. St. Petersburg, pp. 114-136; Cappelletti, i. pp. 205-230.)
- f.* Synodical letter of Michael, patriarch of Constantinople, to Gregory IV (successor of Nerses). *Title:* Թուղթ պատրիարքին Կոստանդնուպոլսի առ Վերկոր կաթողիկոս Հայոց համանայնութիւն ամ ժողովոյն Հոռոմոց: Եւս Վերկոր որ զկնի Տն Կերսեսի յաջորդեաց. *Begin.* Միքայէլ որդմութիւն Լ. Մ արքեպն Կոստանդնուպոլսի Կոր Հոռոմոյ և օրեղբական պատրիարք . . . Օրանս քո նր լազու՛մ անգամ լուսար, etc., ff. 215-219. The letter wanting in the edition of St. Petersburg, concludes with the subscription of Synodal bishops, 20 in number.
- g.* Synodical letter of Gregory IV, with a new Profession of faith, being a reply to the letter of Manuel. *Begin.* Վիւ զաւրացեալ . . . Հաւատամք ի մի ան հայր ամենակալ, բոլորիցս արարիչ, etc., f. 220. (Ed. St. Petersburg, pp. 158-168.)
- h.* Synodical letter of the same in 1177, being an answer to the Synodical letter of Michael. *Begin.* Սրբոյ մեծի և կեղեցոյ . . . Ի նկալար զնամակ խաղաղութեան, etc., f. 231-238. (Ed. St. Petersburg, pp. 169-175.)
- i.* Conclusion of the Acts, ff. 238-239^b. (Ed. St. Petersburg, pp. 176-178.)
17. Reply of Nerses Shnorhali to Iacob, a Syrian vardapet of Melitene, in Lesser Armenia. *Begin.* Ի զգալի գրտաւ որութիւն գրաւորական, f. 240^b. (*Encycl. lett.*, St. Petersburg, pp. 203-212; Cappelletti, i. pp. 80-91.)
18. Three letters from the same in reply to the letters of an anonymous 'impertinent,' f. 251. (*Encycl. lett.*, St. Petersburg, pp. 186-119;

- Venice, pp. 259-272; Cappelletti, i. pp. 254-260.)
19. Three letters from the same to George vardapet, f. 256. (*Encycl. lett.*, St. Petersburg, pp. 191-193; Venice, pp. 273-277; Cappelletti, i. pp. 261-263.)
20. Title and first few lines only of an Encyclical letter from the same to the inhabitants of Kars and the neighbourhood, on the election of their bishop Khatchador (not mentioned in the table of contents), f. 257^b. (*Encycl. lett.*, St. Petersburg, pp. 193-197; Venice, pp. 211-220; Cappelletti, i. pp. 264-268.)
21. Letter of Esayi vardapet (the Netchetzi), being an answer to the Encyclical letter drawn up by the catholicos, Constantin II, and put in circulation later, on the decision of the general council of Sis in 1307, in which the Armenians were advised to suppress some of their rites and customs (in order to please Rome). *Title*: **Եսայի վարդապետի վասն մոլորման զասկին**, i.e. On the aberration of Easter Day, by Esayi vardapet. But the right title occurs in the running title at the foot of the pages: **Եսայի այ վարդապետի զրեալ պատասխանի կաթողիկոսին և թագաւորին, or Պատասխանի թղթոյն Սոյ, etc.** A long extract dealing particularly with the question of the unmixed chalice. *Begin*. **Եւարդ նր Տարս այսօրիկ բանք և այսպիսի սպանալիք . . .**, f. 258.
22. On the council of Ephesus. *Title*: **Ո՛ր է Եփեսոսի երկրորդ ժողովոյն**. *Begin*. **Երկրորդ ժողովն Եփեսոսի վասն Փլաբիանոսի և վասն Եւսիբի եկե զի միմանց հակառակ . . .**, f. 271^b.
23. On the council of Chalcedon. *Title*: **Յաղագս Վրայկեցոնի ժողովոյն**. *Begin*. **Ժողովն Վրայկեցոնի շինելով չարասկտ ի վր հինան Կեստորի . . .**, f. 273.
24. On the two natures of Christ. *Title*: **Ընդուստ առ այս**. *Begin*. **Հարցից ցրեզ որ երկու բնութիւն սահմանես ի քն երկու բնութի երկրպայելիս թէ ոչ**, f. 275^b. An extract. The last three articles are a vindication of the doctrine of a single nature in Jesus Christ.
25. On the unmixed chalice. *Title*: **Ի՛նչպէ՛մ այնոցիկ որ բնոյզէ՛մ բաժակին մոլին**. *Begin*. **Բաժակն օրհնութեան զօր օրհնելք սակաւքաւ**, f. 277. An extract.
26. On the same subject, written in 1309 A.D. *Title*: **Ի՛նչպէ՛մարանու թիւն սակս ջրոյն խառնման ի նր խորհարդն ի թիկա հայոց ՉՕՎ** (= 1309). *Begin*. **Որպիք մարդկան մինչև յերկր էր խառսիրար . . . և ես զնոցոյն արեւ**
- ընլով վերածայնեցից . . .**, f. 284^b. The contents have no connexion with the title. The treatise is a severe reproach to the Armenians for their disposition, arising out of mere levity of mind, to be alienated from their national church. (Comp. the 21st article.)
27. On the unity, nature, person, and hypostasis of Christ. *Title*: **Յաղագս միաօրութեան և բնութեան եւ զիմի և անձնաւորութեան**. *Begin*. **Միաօրութիւն է ստոյգ և ճշմարիտ . . .**, f. 287^b. An extract.
28. Letter from Stephanos Siunetsi, the philosopher, to Germanus I, patriarch of Constantinople, being a reply to his well-known Letter to the Armenians in defence of the council of Chalcedon. *Begin*. **Յոյնապատիւ հռչակելի փառաւորութեամբ . . . Օքնի խաղաղութիւն արեւընլով . . .**, f. 293^b. The final interpolation, an invective against the Greeks, is not in this copy.
29. Letter from Moses vardapet Erzenatzzi, being an answer to Gregory the priest at Trebizond, who was an adherent of the Greek church. *Title*: **Մոսէսի վարդապետի Եզնկացոյ զըրեալ պատասխանի ի Տրապիզոն առ հասուածեալ երեցն Գրիգոր**. *Begin*. **Ինչաւոյ բարեաց պարզեալուսն զճշմարտութիւն միշտ աւետարանէ . . .**, f. 312. The writer quotes a passage of some extent from the Commentary on the Breviary by Khosrov Antzevatsi, which the copyist treats as a separate article (f. 320^b). The author justifies different usages of the Armenian church against the objections of the dissenter, and reproves some abuses.
30. Letter from Constantine I, catholicos, to King Hethoum I, being an answer to the Pope's letter brought by the legate Dimanche in the year 697 Arm. = 1248 A.D., composed by Vartan vartabed. *Begin*. **Վրձապատկեալ նր թագաւորի . . . Յասարեալ զրոյզ քոյ զրոյն Տրամանց . . .**, f. 331^b. (Comp. MS. 41, no. 10.)
31. A collection of quotations from various authors, Armenian, Greek, and Latin, in support of different peculiar usages of the Armenian church, f. 338. The subjects of this interesting chapter are: 1. The combined celebration of the Nativity and Baptism of our Lord on January 6.—2. The celebration of the Annunciation on April 6.—3. The breaking of the fast on Easter eve.—4. That the Lord ate the lamb on the Thursday evening.—5. The unleavened bread and unmixed chalice.—6. The Exaltation of the Holy Cross a Sunday feast.—7. The addressing of the hymn Trisagion to Christ.—8. The blessing

of the crosses.—9. The commencement of the liturgical day at sunset.—10. The blessing of the *matagh* (the votive sacrifice) for the poor at Easter and other festivals.

32. On hell and its tortures. *Begin.* Չար է անուն գժտիացի լսելիս մարդկան . . . , f. 359.
33. List of Armenian kings (from Japhet, son of Noah, to Constantine II, 1298 A.D.), with some short historical notes, after Moses of Khorene and others, f. 360^b. *Title:* Սոփսէս Խորենացի զարս թագաւորացն Հայոց այսպէս կարգէ. Հարեթ որդի Արշի . . . , f. 360^b.
34. A stanza of 26 lines, without title. The first line is Սարգարէից սա սերմանումն, f. 366. It is an acrostic, including the name of a Moses (ՍՄՈՒՍԷՍԻ ԻՆՄՆ).
35. On the independence of the Armenian Patriarchate, and on the possessions of the Armenians in the Holy Land, etc., by Vanaean vardapet. *Title:* Անական վարդապետի ասացեալ խան հաւատալի. *Begin.* Անսաւրուղն սուրբ աւետարանն . . . , f. 366.
36. Some ritualistic notices, by the same. *Title:* Ըստ բան Անական վարդապետի դրեալ. *Begin.* Օհնէ է ճրագալուցին լուծումն, f. 369. *Title:* Հաղագս աստիճանաց եկեղեցւոյ թէ ո՞ր երևեցոյց Վն. f. 369^b.
37. The number of verses in both Testaments, by Anania Shiracatzi, the mathematician (7th cent.). *Title:* Ընանիայի Շիրակունւոյ համարողի թիւք որչափութեան տանց հին կաակ. *Begin.* Վիր Սոփսիս արէնազրի. Օննդոցն տունք են ինչէ . . . , f. 371.
38. The names and colours of precious stones [by the same]. *Title:* Ընունք ականց և դունաւորութիւնք նոցին. *Begin.* Օմրութա, կանաչ է և լուսաւոր: Սարգիոն, շիկազոյն արինատեսիլ . . . , f. 372^b.
39. On weights and measures, by the same. *Title:* Ընանիայ Շիրակունւոյ համարողի Հաղագս կշոց և կշոորաց. *Begin.* Հաղագս ասարիոնի, լերտոնի և զանկի, f. 374.
40. Arithmetical problems, by the same. *Title:* Ընանիայի Շիրակունւոյ Հաղագս կատարման համարողութեան և կերպից հարցման. *Begin.* Օամենայն ասացի մասունս թէպէս և սակաւ ի բողբոց, եթէ . . . Հարցումն ն. Ըսպէս լուայ ի հարս իմն, եթէ ի ժամանակի պատեւազմացն Հայոց ընդ Պարսասատիկ քաջութիւնք լինէին ի կամսարականէն . . . , f. 377.

Their solutions, f. 381. These problems, 24 in number, refer to 'false position.'

41. Notes on the eight oecumenical councils. *Title:* Հաղագս ժողովոցն նր որ եղնն ի

Միկիա և յայլսն. *Begin.* Օհնի երեք հարիւր և թե ամի յարութեանն եղև ժողով ի Միկիա, ff. 382-4 (comp. the Paris MS. *Anc. fouds* 74, f. 172). An extract from Gregory of Tathev's *Book of Questions* (see no. 51 in this catalogue).

The MS. has only two notes: one, under the picture on f. 3^b, says 'Remember in your prayer the illuminator, Iovannes vardapet of Constantinople;' the other, consisting of a few lines, is on f. 127^b and is anonymous.

The vellum fly-leaf which once lined the covers of this volume has been transferred to f. 2 of the collection of fly-leaves which forms no. 45 in this catalogue (MS. Arm. b. 1).

This MS. was bequeathed in 1713 by Archbishop Marsh. It is probably one of the two octavo Armenian MSS., of unknown contents, numbered 1331-2 in vol. ii. pt. ii. (p. 56) of Bernard's 'Catalogi librorum manuscriptorum Angliæ et Hiberniæ.'

41

MS. Arm. e. 10—Theological, 18th cent.

Oriental paper. Size, 8 $\frac{1}{4}$ × 5 $\frac{5}{8}$ in. Text, 6 × 3 $\frac{1}{2}$ in. 32 to 34 lines in a page. Ff. iv + '91' (but f. 55 is repeated). Written in notergir by different 18th cent. hands. The chapter-headings are rubricated, and there are one or two pen-and-ink arabesques in the margins. Binding of 19th cent.

At the beginning of the MS. (ff. 1-15) are some extra articles transcribed by different hands. The original part of the volume, a collection of theological tracts, chiefly in support of the Armenian against the Roman church, commences further on.

1. Model compositions:

a. A peroration to an exegetical sermon on the Gospels. No title. *Begin.* Ըթմ ժամանեալ մեր յաւարս և ի կատարումն թարգմանութեան առաջի արկեալ աւետարանական բանիս . . . , f. 1. Among the blessings addressed to the different members and classes of the congregation, it mentions the 'prince of princes' (*իչխանաց իչխան*), entitling him 'defender of Christianity,' and passes a long eulogy also on the bishop of the diocese, as being both present. This composition, which is written in a bombastic style, seems to be of the period of the Rubenian dynasty in the 13th cent.

b. An address of blessings to a congregation. No title. *Begin.* Օի պատ-

ճառն բոլորից անեղ և՛ծ հայրն երկնաւոր հաշտեցի ընդ ձեզ մինչ ի կատարածն . . . , f. 6^b. Composed mostly after the style of the Absolution of penitents on Maundy Thursday.

c. An invocation at the beginning of a sermon, written by another hand. No title. *Begin.* Ով աղբիւր կենդանութիւն և աղբիւր անմահութիւն և՛ծ իմ յն. քն . . . , f. 9^b.

2. On the degrees of relationship, by a third hand. *Title:* Հարգազ արգականութեց բաժանման. *Begin.* Վիտելի է արգականութի տարրոջեալ անձանցն և ոչ անհաւտին . . . , f. 12^b.

3. Table of contents (in the hand of the original copyist), f. 16.

4. Controversy of the priest Mkhithar Seevratzi against the supremacy of the Pope of Rome, which took place at Aere between the author and the papal legate, William II of Tyre. *Title:* Մխիթար քահանայի Սկեսացոյ Պատասխանիք, etc. *Begin.* Ընհասանելի և անձանաթ որդին որ է լոյս, f. 16^b. Printed at Jerusalem, 1857, 12°. In the MS. the historical details of the controversy are suppressed, just as in the Paris MS. *Anc. fonds* 132, ff. 75-108.

5. A short answer on the same subject [by the same]. *Title:* Համառատ պատասխանի չորիցն բանից ի յեւթանցն զոր ասաց արժանանակի ցՊետրոս զորս կարծեն մեծութիւն զոչ անա, etc. *Begin.* Խոկ և թէ ասիցեն հոսմայեցիքն . . . , f. 28^b. (Ed. Jerusalem, pp. 57-60.)

6. Quotations in favour of the parity of the twelve Apostles [by the same]. *Title:* Վ կայութիւնք յարգազ անընադանութեն աս միմանս իժ ասարելոցն, etc. *Begin.* Կրիստոս հասարակաց ասացքն. զոր էր ալ երկրի . . . , f. 29^b. (Ed. Jerusalem, pp. 61-66.)

7. That the Armenian church is equal to the churches at Rome and Ephesus, because of the equality of its Apostles in honour with the other Apostles [by the same]. *Title:* Վ ասն հայոց եկեղեցոյն զի հասար է հոսմայ եկեղեցոյն և Եփեսոսի, etc. *Begin.* Եւ արդ և թէ ասն Հոյնք և հոսմայեցիք որպէս յաստիցոյն և պիտի ցնայս թէ որով պարծիք մայրաքաղաքաւ . . . , f. 30^b. (Ed. Jerusalem, pp. 66-70.)

8. Arguments (*Չեանարկեր*) of Stephanos, archbishop of Siunik, called Orbelian, against the

Chaldeonian doctrine, composed on the occasion of the proposal to adapt the Armenian doctrine to that of the Roman church towards the beginning of the 14th cent. Printed at Constantinople, 1756. The order of the two parts of which the treatise consists has been reversed in this MS. *Begin.:*

- (Part II) {
 - a. Լուր երկին և ունկեղիւր երկեր . . . , f. 31^b.
 - b. Օրնութեալ զանազանութի սքանչելին ի բնաւս . . . , f. 32.
 - c. Վիտել պարտ է նախ և թէ ի քանիս բաժանի բնութի . . . , f. 34.
 - d. Վայ այսու հետե արդեանն չարութեն . . . , f. 35^b.
 - e. Ելի վր լեբինդ բարձու աւետարանիչդ . . . , f. 36^b.
- (Part I) {
 - f. Ընային և երկնաւոր շնորհ որ ի վեր քան զարժանն . . . , f. 40^b.
 - g. Օրմաստութի խօսիմք ընդ կատարեալս . . . , f. 41.
 - h. Երգ տեսցուք որ երկու բնութիս պլատեսս . . . , f. 43.

9. Against those who say that the body of Christ was corruptible. *Title:* Ընդդէմ այնոցիկ որք զմարմինն Վնի ապականացու ասն. *Begin.* Երգ և թէ զքի մարմինն ապականացու կարծէք, զհարդ ասէ քն թէ ես եմ հացն կենաց . . . , f. 48^b. It also argues in favour of the unmixed chalice and unleavened bread.

10. Letter from Constantine I, catholicos, to King Hethoum I, f. 51. (Cf. the 30th article in no. 40 in this catalogue.)

11. Instructions to the orthodox Armenians. *Title:* Խրատք աս ուղղափառ հաւատացեալս հայոց ազգի, etc. *Begin.* Ընային այս որով ասն թէ յորժամ մկրտեն զք . . . , f. 54^b. These instructions, which consist of eight clauses, being answers to eight objections made from the Roman faction against the usages and rites of the Armenian church, possess in a Paris MS. (*Anc. fonds* 132, ff. 176-207) an introductory letter addressed from Kiracos and Iohannes vardapets to the priest Sarkis, the chief curate of the Armenians of Erzeroum, in response to his request in the matter. They give us to understand that the first instruction on the form of the Armenian Baptism, was written by the *Catholicos* (?). In spite of the absence of any date, we can be sure that the case refers to the last part of the 17th cent., in which the Jesuit missionaries worked earnestly in those parts. (Cf. *Voyages d'un missionnaire de la compagnie de Jésus en Turquie*

etc., de 1688 à 1709, [by J. J. Villotte], and *Estat present de l'Armenie*, [by T. C. Fleuriau], Paris, 1694.)

12. On the formation of the human body. No title. *Begin.* Ստուգիւ Տարտարոք ընտրած իմաստասիրաց . . . f. 65^b. The end is wanting.
13. On the five patriarchates and their archbishops and bishops, written by Nilus the monk, surnamed Doxapatris, at the request of Roger II, king of Sicily, and translated (from Greek) into Armenian by Archbishop Nerses, of Lambron, and the metropolitan Constantine (in 1179). *Title.* Վեր որ եղև առ զնոսէ [read 'Ներսէ] կրանաւորէ մակախօսեցելոյ զըրսապատիւ . . . զն է. պատրիարդացն աթոռոց, etc. *Begin.* Ամենամեծատոհմակր իմ: զանն պատճառն զոր զրեցեր . . . f. 67. *At end:* Թարգմանեցաւ ի ձեռն 'Ներսեսի եպիսկոպոսի և կոստանդ մետրապոլիտի ի փաստս ԱՄՆ (Cf. Migne, *Patr. Gr.* 132, coll. 1107-1110, and G. Parthey, *Hieroclis etc.*, 1866. pp. 265-308.)
14. The six miracles performed at the crucifixion of Christ, f. 83. A note by a later hand.

This MS. seems to have been given, not later than 1697, by Robert Burscough, M.A., of Queen's College, afterwards archdeacon of Barnstaple. The 1697 catalogue calls the donor D. Ric. Burscough, and a note on f. 3 of the MS. describes it as 'ex dono Eris R. Burscough,' but this may be through a misunderstanding of D. = Dominus. It was at one time referenced as Arch. C. 32, and afterwards as MS. Bodl. Or. 254.

42

MS. Marshall (Or.) 30—Lexicon, 17th cent.

Fr. Rivola's *Dictionarium Armeno-Latinum* (2nd ed., 4^o, Paris 1633) with manuscript additions on the margins and on interleaved pages. Ff. 461. Binding of 19th cent.

An inscription at the beginning of the volume, by William Guise, the orientalist, fellow of All Souls', states that it was given to him by Dr. Thomas Marshall. Either before or after Guise's death it passed back into Marshall's hands and was bequeathed by him to the Bodleian in 1685. The 1697 catalogue describes it as 'MSS. additionibus D. Guisi duplo auctum,' and many of these are followed by *Gl. G.*, which apparently = *Guillelmus Guise* (as he signs himself at the beginning); others are followed by *Gr. G.* or *Dl.*, and are doubtless derived by him from the works of other

scholars—*Dl.* standing for Dudley Loftus, a contemporary translator from the Armenian, and *Gr. G.* for *Grammatica Galani* (which contains an Armeno-Latin vocabulary). Sharpe, on p. vii of his *Prolegomena* to T. Hyde's *Syntagma*, cautions the reader against supposing that Marshall wrote the notes, and says he knows for certain that they were all written by Guise.

The reference of the MS. was at one time altered to MS. Bodl. Or. 544.

43

MS. Marshall (Or.) 83—Linguistic, 17th cent.

Paper. Size, 7 $\frac{1}{2}$ × 6 $\frac{3}{8}$ in. Ff. 21 (many blank). Binding of 19th cent.

A pamphlet containing grammatical and philological notes:—

1. Samaritan alphabet, with those of Aethiopic, Arabic, Syriac, and Hebrew, and notes, in the handwriting of Thos. Marshall, f. 4.
2. The Aethiopic months, with their names in Hebrew and Coptic, and other notes, by the same, f. 5.
3. The Armenian letters, with their names, in the Armenian and Latin alphabets, f. 8.
4. Armenian capital letters, written in notergir by the Rev. Jacob Grigorentz, f. 8^b.
5. List of Armenian contractions, by the same, f. 9. A longer list by the same is to be found in MS. Sloane 1574, in the British Museum.
6. One column in Persian and Latin, with heading 'Lib. Perfeius . . . Achlákú 'lmúchfíni. Goetheijt der natúren,' f. 12.

This MS. was bequeathed in 1685 by Thomas Marshall, D. D. It was originally numbered 65, and afterwards 83, and the following MS. (44) in this catalogue formed part of the same volume or bundle. The two MSS. were afterwards separated, and the present one was known for a time as MS. Bodl. Or. 388.

44

MS. Marshall (Or.) 137—Linguistic, 17th cent.

Paper. Size, 6 $\frac{1}{2}$ × 4 $\frac{3}{8}$ in. Ff. i + 15 (mostly blank). Binding of 19th cent.

Grammatical notes by Thos. Marshall:—

1. The first verse of the Psalter, in Armenian and Latin, f. 1.
2. The Armenian letters, with their names in the Latin and Armenian alphabets, and their values in the former, f. 2.
3. The beginning of Ps. i. 1. in Armenian and Latin, f. 5.

This MS. was bequeathed in 1685 by Thomas Marshall, D. D., and originally formed part of the same volume or bundle with the previous MS. It was consequently referenced as 'pars 65': 65 was then altered to 83, and afterwards to 137. It also had this last reference changed for a time to MS. Bodl. Or. 352.

45

MS. Arm. b. 1—Old fly-leaves.

Paper, with vellum insertions. Size, $19\frac{3}{4} \times 13\frac{1}{2}$ in. Ff. ii + 31. Binding of the last decade.

This volume contains 27 fragments of Armenian MSS., being fly-leaves, or parts of the binding, of other MSS. in this catalogue. Armenian binders and owners of books had a belief that a fragment of some sacred book, especially of the Gospels, placed under the cover, would protect the volume against all misfortune. Such fragments may be of great interest, and often contain part of some unknown work. The following are contained in the present volume:—

1 (f. 1). Parchment. Size, $10\frac{1}{2} \times 6\frac{5}{8}$ in. Text, originally $10\frac{1}{4} \times 8\frac{1}{4}$ in., in two columns of 21 lines each. Written on both sides in large uncials (*Երկաթագիր*, *ierkathagir*). Contains Matt. xv. 14-31, with marginal Eusebian section-numbers; but some lines are partly cut off. Not later than the 11th cent. Taken from MS. Arm. e. 3 (no. 11 in this catalogue).

2 (f. 2). Thin vellum. Size, $11\frac{7}{8} \times 8\frac{3}{8}$ in. Text, originally $10\frac{1}{2} \times 9$ in., in two columns of 19 lines each. Written on both sides in large uncials, with capitals on the verso written in yellow ink. Contains Matt. xxv. 45—xxvi. 17, with marginal Eusebian section-numbers; but some lines are partly cut off. Not later than the 11th cent. Taken from MS. Marsh 467 (no. 40 in this catalogue).

3 (f. 3). Thin vellum. Size, $12\frac{3}{4} \times 9$ in. Text, $11 \times 7\frac{1}{2}$ in., in two columns of 19 lines each. Written on both sides in large elegant uncials. Contains Matt. xxvi. 34-45, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Arm. d. 2 (no. 26 in this catalogue).

4a, b (f. 4). Parchment. A leaf cut across into halves, between which about $1\frac{1}{2}$ in. has been lost: the left-hand side of the upper half is also wanting. Size (including the interval of paper between the halves), $15\frac{1}{2} \times 10\frac{3}{4}$ in. Text, originally $11\frac{1}{4} \times 7\frac{1}{4}$ in., in two columns of 16 lines each. Written on both sides in large uncials. Contains parts of Mark viii. 38—ix. 6, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Arm. e. 5 (no. 25 in this catalogue).

5 (f. 5). Thin vellum. Size, $14\frac{3}{4} \times 9\frac{1}{2}$ in. Text, $11\frac{5}{8} \times 8\frac{1}{4}$ in., in two columns of 19 lines each. Written on both sides in large and very neat uncials. Contains Luke vii. 19-29, with marginal Eusebian section-numbers. Apparently not later than the 10th cent. Taken from MS. Marsh 128 (no. 35 in this catalogue).

6 (f. 6). Vellum, much stained. Size, $6\frac{3}{4} \times 10\frac{5}{8}$ in. Text, originally $10\frac{1}{2} \times 7\frac{3}{4}$ in., in two columns of 7 lines each (originally 16), with large margins. The lower part of a leaf, containing on the recto Luke viii. 16, 18, 19, and on the verso Luke viii. 21, 22, 24. Not later than the 10th cent. Taken from the cover of MS. Arm. e. 3 (no. 11 in this catalogue).

7, 8 (f. 7). Two fragments of different MSS. Thin vellum. The upper part of one leaf, and the lower part of another. Size, $5\frac{5}{8} \times 6\frac{5}{8}$ in., and $5\frac{5}{8} \times 8$ in. Text, in two columns, the first fragment having 8 lines left, the second 6. Written on both sides in large uncials. The first fragment contains Luke viii. 51, 54-56; the second Luke xxi. 4, 6, 7, 9, 12, with marginal Eusebian section-numbers. Not later than the 11th cent. Taken from MS. Marsh 17 (no. 37 in this catalogue, which see for the note, in *notergir*, on the verso of the first fragment).

9, 10 (ff. 8, 9). Parchment, very much stained. Two leaves. Size, 10×7 in. and $10\frac{3}{4} \times 7$ in. Text, originally $10\frac{3}{4} \times 7$ in., in two columns, originally of 20 lines each, but now of 18 lines in the first fragment and 17 in the second. Written on both sides in large uncials. The fragments formed part of the same copy of the Gospels: they contain, of course with some deficiencies, the passages Luke ix. 1-12, with marginal Eusebian section-numbers, and 42-57. Not later than the 11th cent. Taken from MS. Arm. e. 7 (no. 28 in this catalogue).

11 (ff. 10, 11). Vellum. A sheet of two leaves, each with the top, bottom, and outer side mutilated. Size, $6\frac{7}{8} \times 9\frac{3}{4}$ in. (breadth of second leaf $5\frac{1}{4}$ in.). Text, in two columns of 18 lines each. Written in neat square uncials, with occasional rubrication. Contains part of the Ritual, viz. a portion of the Canon of the third day of the Burial of a priest: parts of these lessons and prayers are not in the printed editions. (Cf. ed. Venice, 1831, pp. 476-477.) Apparently of the 13th cent. Taken from MS. Arm. e. 6 (no. 8 in this catalogue).

12 (f. 12). Parchment, soiled. Size, $10\frac{1}{2} \times 6\frac{3}{4}$ in. Text (partly cut off down each side), in two columns: those on the recto contain parts of 26 lines, with possible traces of a 27th, those on the verso parts or traces of 25 lines. Written on both sides in square uncials. Contains the latter part of the Canon of the Benediction of cereals, harvest, and vintage (ed. Ven. pp. 700-701) and nearly all the Prayer in time of drought (*Վ անի Երաշտու*, *[Jhuib]*) (ed. Ven. p. 706). Apparently of the 12th

cent. Taken from MS. Marsh 646 (no. 6 in this catalogue).

13 (f. 13). Parchment. Size, $7 \times 10\frac{3}{4}$ in. Text, in two columns (mutilated at top and bottom): those on the recto contain respectively 20 lines (with a possible trace of another) and 26 lines, those on the verso 25 and 24. Written on both sides in square uncials, with 7 lines in small bold-uncials. Belonging to a Lectionary for festivals (*Տօնախան*), it contains on the recto the latter part of Matt. xxiii. 37-39, followed by the heading of the day of commemoration of the council of Ephesus on the 30th of Arats (= Feb. 18) followed by the historical discourse of Philoxenus, bishop of Mabug (Membij in Syria), on the same council, in fragments. *Title*: Երանելու լույն Վիղկերսիանոսի Կարուքայ եպիսկոպոսի (sic) Պատճառք ժողովոյն . . . յ եւ Եփեսոսի քակտումն Կատրիի (sic), etc. *Begin.* Կատրիոս ոմն մեծանուն եղևալ եպիսկոպոս (sic), etc., and *ending* (on the verso) . . . ապա ոչ կարացեալ համբերել . . . զի մի պատուհ . . . թենէն կրն . . . (Cf. Zarbhanalian's *Catal. des anciennes traductions Arméniennes*, Venice, 1889, p. 734.) Apparently of the 12th cent. Taken from MS. Arm. e. 9 (no. 16 in this catalogue).

14 a, b (f. 14). Thin vellum. A leaf cut across into halves, between which $\frac{3}{4}$ in. or so has been lost. Size (including the interval of paper between the halves), $21\frac{1}{2} \times 13\frac{1}{2}$ in. Text (a few letters of each line cut off down the inner side of the inner column), in two columns of (at present) 42 lines each. Written on both sides in square uncials, with a large rose-coloured and light-green arabesque, and occasional red and black striped ornamentation occupying an entire line. Belonged to a Tonaean (Lectionary for festivals), and contains the last lines of the 42nd lesson and the beginning of the homily of Theodotus, bishop of Ancyra, on the Nativity of Christ. *Title*: Խի՛ն թեոդոտոսի եպիսկոպոսի Լեւկերա [խաւար ի] ծնունդն ան մերոյ յի՛քի, etc. *Begin.* [Պայ]ծառ եւ հրաշափառ է մերձա[կայ] տաւնիս խորհուրդ, etc., and *ending* (on verso) . . . անմարթ համարի գոլ զասացեալն բնութեան փոխադրութիւն, եւ աստանաւր. According to Zarbhanalian (p. 470), the homily is ascribed to Theodorus or Theodosius in MSS. preserved in the library of San Lazaro, Venice, but the reading of Gallandus (*Bibl. Patr.* ix, p. 440) agrees with our fragment. Apparently of the 11th or 12th cent. Taken from MS. Arm. d. 1 (no. 10 in this catalogue).

15 (f. 15). Parchment. Size, $9\frac{3}{4} \times 6\frac{7}{8}$ in. Text, in two columns of 15 lines each, the top and inner side of the inner column being cut off. Written on both sides in square uncials. Contains a portion of the xvith (according to the Greek text, xxth) of the Lesser Monastic Rules (called in the

Armenian *Հարցողաց զիրք*) of St. Basil, but part of the second page is almost or quite illegible. *Begin.* բնդունին. եւ ոչ զգ[ուշա]նան ազի փափ[կու]թեան. պատրաստ լիք, etc., and *ending* (on the verso) . . . զի ունայնութե . . . ամենայն զգեն. Apparently of the 12th cent. Taken from MS. Arm. e. 9 (no. 16 in this catalogue).

16 (f. 16). Parchment. Size, $6\frac{3}{4} \times 9\frac{1}{4}$ in. Text, in two columns of (at present) 5 lines each, with large margins, but with the inner half of the inner column cut off. Written on both sides in square uncials. The lower part of a leaf: on the first page, after these words of the end of some ascetic treatise, հանդերձեալքս, եւ բաղում փութոյ արժանաւորք պի՛մուքս, follows the garbled title: Ման եղբայրսիրու. On brotherly love.' On the verso: առաքինութեամբ: Խի՛ն. Եղաւ[թր առ] անձ փան յառաքինութեան յառաջադիմութեան, 'XXII. Prayer to God for progress in virtue.' Apparently of the 13th cent. Taken from MS. Arm. d. 2 (no. 26 in this catalogue).

17-20 (ff. 17-20). Thin vellum. Four leaves. Size, about $7\frac{1}{2} \times 5\frac{3}{8}$ in. Text, about $5 \times 3\frac{1}{2}$ in., of 18 lines to the page. Written on both sides in small and neat square uncials, with large initials in gold over rose-colour. Apparently of the 13th cent. Contains fragments of the works of Evagrius of Pontus, as follows:—

f. 17. Part of the treatise entitled (after Cod. Arm. 716 of the library of the Mekhitharists of Venice) Եւագրեայ Բան խրատու. Գերախայրիս կալոյ խնոյ, etc. *Begin.* . . . գաւազանք հեզգ բղեկեցեն բնկոյլ, etc., and *ending* . . . Ոչ առնին ճանապարհք նեղ անզգամաց զի —

f. 18. The final part of the chapter, entitled Եւագրեայ Լու մարտիրոսան. *Begin.* . . . քն տուրինձ համարձակութիւն բնդ սուրբս քո . . . Ման հարութեան. հարութեանն քի երկրպաղեսցուք . . . and *ending* եւ աւրհնութեամբ քո լի եղև եր—

f. 19. Part of the chapter entitled Կորին Եւագրեայ. Եթէ ունիցիս բնդ քեւ եղբարս, etc. *Begin.* . . . սցի ի խուողէ անտի, կամ ի սպանողէ անտի, etc. Ես Պաւղին այսպէս փառաւորեալ որպէս բնկեալ ի հարցն. հաւատամ, etc., and *ending* . . . զի բարեպաշտութիւն է խորհուրդ երրորդութեանն ի միում անութեան, այլ —

f. 20. Part of the chapter entitled Հաւատք որ ի Կիկիայ. *Begin.* . . . սուրբ կատարեալ բարեխաւս առանց աննկոյ, etc., and *ending* Լոյ որ միանգամ զիրք ասես կամ աչս ան կամ ունջս, կամ այլ այնպիսի ինչ, որք ի ճշմարտութիւնն . . . (Cf. Zarbhanalian, p. 424).

Taken from MS. Arm. e. 4 (no. 7 in this catalogue).

21 (f. 21). Parchment. Size, $3\frac{1}{2}$ in. square. Text, in two columns (most of the inner column being cut away) of (at present) 8 lines each, and with apparent traces of a 9th line. Written on one side in square uncials, with rubrication. The bottom of a leaf, only partially legible: the con-

tents have not been identified. Apparently of the 12th cent. Taken from MS. Arm. g. 1 (no. 21 in this catalogue). Across it is written in a late hand: *ես տր մաթիոս-տփե այս արքանն բարսեղ արեղնն ժամուց*, 'I Sir Mathios gave this hour's book to Barse! the monk.'

22 (f. 22). Thin vellum. Size, $14\frac{1}{2} \times 11$ in. Text, $11\frac{3}{4} \times 8\frac{1}{4}$ in., in two columns of 28 lines each. Written on both sides in square uncials. A leaf of the Gospels containing Mark x. 15-38, with marginal Eusebian section-numbers, and with corresponding harmonies at the bottom of the page. Probably of the 10th cent. Taken from MS. Arm. d. 8 (no. 13 in this catalogue).

23 (f. 23). Parchment. Size, $12\frac{7}{8} \times 9\frac{1}{2}$ in. Text, mutilated at top, nearly the same, in two columns of 26 or 27 lines. Written on both sides in large uncials for the text, and small or square uncials for the titles or rubrics. A leaf of a Ritual, containing part of the service for the Burial of a Priest. Probably of the 13th cent. Taken from MS. Arm. d. 8 (no. 13 in this catalogue).

24, 25 (ff. 24, 25). Vellum. Size, about $8\frac{1}{4} \times 6$ in. each. Text (originally about $9\frac{1}{4} \times 6$ in.), about $7\frac{1}{2} \times 5\frac{1}{2}$ in., in from 14 to 15 lines (with apparent trace of a 16th), but every page has lost one or more lines. Written on both sides in medium-sized uncials. Both folios contain portions of moral treatises. The text begins thus: *... նամանկն պլլ ոչ բերել առպրինարար ... ու լինանն յիշայ զտրն զի ի ճոխու լին [անայ] քասացաւ վասն մեր եմն անզգամ գրեղ ...* Probably of the 12th cent. Taken from MS. Marsh 85 (no. 36 in this catalogue).

26, 27 (ff. 26-27). Two palimpsest sheets of two folios each. Size of each leaf, about $7 \times 4\frac{7}{8}$ in.

The under text is only in very slight part decipherable, but was written in small square iergathagir of about the 11th or 12th cent., and belonged to a liturgical book.

The upper text measures about $6\frac{3}{8} \times 4\frac{3}{8}$ in., in from 20 to 26 lines—the top line or two in the second sheet being partly or entirely cut away. It is written in cursive bologgir of about the 14th cent., with many abbreviations and monograms and with traces of rubrication. The contents are as follows:—

f. 1. Fragment of a commentary on Is. xl. 8, discoursing of the superior excellence of the soul as compared with the body. *Begin. . . և տես զուս ձեալն և ահա [ա ոչ] խոս միայն պլլ և մոխր տեսանես . . . , ending . . . և զի այս իբր [տա] բաձեալ էին ընդ ակեղերս: Սակայն —*

f. 2. Perhaps the conclusion of the foregoing commentary, followed by a *Հորդորակ* (the moral part), which begins with *Խակ ահա գարձեալ ի յաւարամն բանիս սասարելոյ ի մայլմանս ազօ-*

մից, etc.; and, after having invoked blessings on the Armenian king and catholicos (both unnamed), the verso ends with the following words: *որոց վարձահասողցն քն անասանելի աթոռոցն և անմատամ պատկայն արժան —*

f. 3. Two extracts from Lives of Fathers. *Begin. . . յպլլ [մի]ր հը [բե] շասկ ի բաղաքն ի մի յաւուրց . . . , ending Պատասխանի ետ ձերն ասաց Եսայի մարգարէ լմէ կոր —* For the first extract, which wants a few lines at the beginning, see the 1855 Venice ed., ii, p. 223, l. 22-p. 225, l. 20, and for the second, p. 118, ll. 12-17.

f. 4. Fragment of some unknown commentary, in which the Temptation of Jesus in the wilderness is spoken of. *Begin. . . այնորիկ իցեն ոչ միայն այն զոր խօսեցաւ ընդ միլն [i. e. մովսեսի]: և ընդ պլլ . . . , ending յոյժ իմն ի դէպ էր պոխիսն: լմէ գրեղ է . . . որ և միտք բանի բաւական են ըմբերանել զնա: Here the copyist continues: յետին սպասուոր յիլէս յիշեցէր: խիստ արտուժ էի ի ժմն այս, i. e. 'Remember the last servant Iohannes. I was very sad at the moment.'*

Taken from MS. Arm. e. 2 (no. 31 in this catalogue).

28 (f. 30). Parchment, much browned and stained. Size, $6\frac{1}{4} \times 8\frac{3}{8}$ in. Text, in two columns, but curtailed on all sides, each at present containing only four lines. Writing, in large square uncials of 10th or 11th cent. Contains fragments of a Lectionary, viz.: the Lessons of Wednesday of the second week of Lent—i. e. on recto, 1st col., Exod. ii. 22, and Joel ii. 1; 2nd col., Joel ii. 2-4; on verso, 1st col., Joel ii. 6-7; 2nd col., Joel ii. 9-11.

Before this folio was mutilated and used as a fly-leaf, a good hand, perhaps of the 15th cent., wrote out on the recto a list of saints whose days are kept from the 15th to the 19th of some month. One discerns the names of SS. Leontios, Nerses, Polycarp, Hilary the wonder worker, Kirako, Eugenia, and others. Later hands have also covered the verso with rude writing.

Taken from MS. Arm. f. 6 (no. 111 in this catalogue).

29 (f. 30). Thin vellum, discoloured and creased. Size, 9×6 in. Text in two columns, each 3 in. wide, containing at present 24 lines of 9 in. in length, but cut away at the top and bottom, as well as over most of the outer column. Writing, in small square uncials, and rubrics in half uncial after the manner of 12th cent. codices. The recto contains the end of a Homily. On the verso in the first column begins the Homily of John Chrysostom on the Incomprehensible (the second of the Armenian version, the third of the Greek original). *Begin: Աշխատայտեր մշակք յորժամ տեսանն ծառ անպտուղ . . .*

A note is written across the recto in a hand of the fifteenth century, for which see under MS. Arm. f. 6, from which, like Fr. 28, it was taken.

30 (f. 31). Vellum, yellowed and stained. Size, $9\frac{3}{8} \times 6\frac{1}{2}$ in. The fragment consists of a complete leaf. The text, surrounded by ample margins, measures 6×5 in., of 14 lines, written in elegant square uncials. Contains Hosea v. 7-13. Apparently of the 12th cent. At foot of recto a peacock is drawn in brown ink. Given by Dr. Baronian.

31 (f. 32). Vellum. Size, $9\frac{3}{8} \times 6\frac{1}{4}$ in. Text in two columns (half the outer one cut away, as well as one line at top). It originally measured $9\frac{3}{4} \times 7$ in., of 21 lines each column. Written in uncials. Contains Luke xiv. 16-32, partly mutilated. Perhaps of the 11th cent. Given by Dr. Baronian.

32 (ff. 33-34). Vellum, two mutilated leaves. Size, $7 \times 6\frac{3}{4}$ in. Text in two columns, originally $21 \times 7\frac{1}{2}$ in., of 21 lines, but now of 14 only. Written in uncials of middle size. Contains Matt. xvii. 12-xix. 12, in fragments. Perhaps as early as the 11th cent. Given by Dr. Baronian.

33 (f. 35). Vellum, much stained, $2\frac{3}{4} \times 3\frac{1}{2}$ in. Text originally in two columns. Contains on recto the last verse of Matthew, and on verso Mark i. 12-13 in seven lines. Probably not later than the 11th cent. Given by Dr. Baronian.

34 (ff. 36-37). Vellum; two conjugate leaves. Size, $9\frac{1}{4} \times 7$ in. Text, $6\frac{1}{8} \times 7\frac{3}{4}$ in., in two columns, of 24 lines each, with the outer margins cut away. Written in elegant square uncials of the 11th or 12th century. Contains on the first leaf Luke xii. 19-40, and on the second, Luke xiii. 22-xiv. 7, with marginal section-numbers or Ammonian canons. Given by Dr. Baronian.

35 (f. 38). Glazed paper, much yellowed. Outer margin torn off obliquely. Size, $6 \times 9\frac{1}{2}$ in. Text, $7\frac{1}{4} \times 4\frac{1}{2}$ in., in two columns of 19 lines each. Written in a large bologir, of the kind current in N.W. Armenia in the 12th cent. with intermixture of uncial forms. Contains Matt. iii. 13-iv. 8. Has red stress accents for reading aloud or intoning. Given by Dr. Baronian.

36 (ff. 39-43). Glazed paper of brownish hue. Five leaves, the first three giving full pages, but cut across into halves, the fourth a fragment only, and the fifth the upper half of a leaf. Size, full pages, $12\frac{1}{2} \times 8$ in. Text, $9\frac{1}{4} \times 6\frac{3}{4}$ in., in two columns, of 20 lines each. Written in bold bologir of the 14th cent. Contains Mark (f. 39), v. 13-33; (f. 40), vii. 24-28; (f. 41), ix. 17-33; (f. 42 recto), x. 43-45; (f. 43 recto), xiii. 2-3; (f. 43 verso), xiii. 8-9, 11-12. Given by Dr. Baronian.

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MS. Arm. f. 3—Chronological, 17th cent.

Vellum. Size, $5\frac{1}{4} \times 3\frac{3}{4}$ in. Text, $4 \times 2\frac{1}{2}$ in., 18 to 20 lines to a page. Ff. 167: f. 1 is paginated as p. 23, showing that 11 ff. are missing at the beginning: two leaves have also been lost after f. 155, and again after f. 163. Writing, notergir, apparently of 17th cent., with a great many abbreviations and with rubrication. Oriental binding, fastened by 2 straps and 2 studs.

Contents:—

1. The Armenian Calendar. *Title*: Պատճէն Հոռմայեցոց (rather Հայոց) Տումարին. 'Արկնակ ամսոց սյսպէս արա. Կալ զունվար ամիսն,' etc., f. 1. This so-called Calendar (in Arm. *Toumar*, from the Greek *Τομάριον*), probably older than the 7th cent., consists simply of a collection of practical formulae for ascertaining some hemerological points and the days of moveable feasts according to the observance of the Armenian church¹. It forms the topic of the next article, and seems on that account to have been inserted by a later hand here at the beginning of the volume; although it differs somewhat in the order, and more in the contents of the formulae, from the text used by the commentator, which seems to be shorter.
2. Commentary on the Calendar, by Jacob vardapet, of the Crimea (15th cent.), made at the request of Thomas vardapet Medzophetsi. *Title*: Սեկնութիւն Տումարի զոր խնդրեալ թովմայվարդապետն Սեծոխայ վանաց: անարնակ սուրբ ուխտին եւ սիրով զՀայցուածս նորա կատարեալ Հակոբ վարդապետի Ղրիմեցոյ. *Begin.* Օհայցուածս զերերջանիկ բարու նապետի երկցս երանելոյ, etc., f. 13.
3. Historical treatise on the Calendar, by the same, including a full explanation of the reform made in it in the 6th cent., which resulted in the establishment of the Armenian era. *Title*: 'Արին Հակոբ վրդպտի Ղրիմեցոյ յիգս սումարական մակացութե թէ ի յորոց միկանէ արհեստաւորեցաւ. *Begin.* Վիտելի է զի նախ ի նախամարդարէէն օրինադրեցաւ. զի նա կարդեաց զլումննս զատկաց Հինն իղի . . . , f. 146^b.

¹ As all the formulae begin with the word **Կալ** (i.e. *take*), we see this collection sometimes currently called **Կալք**. Ex. 'Կալքս այս նախնեաց յարմարեալ է զրով.' That is: 'These formulae are drawn up by the ancestors in writing.'—MS. Curzon, Arm. 6.

- 4. Some more hemerological formulae, six in number (see the first article above), and chronological notes. No title. *Begin.* Իոպէ այսպէս արա. Կալ ի նաւասարդի ամսէն մինչև ուր էս . . . , f. 153^b. The end is wanting.
- 5. Notes on weights and measures. No title. Begins on f. 155. The beginning and the end are missing.
- 6. Short notes on philosophical, rhetorical, theological, and other matters, in form of question and answer. The beginning is wanting. *Begin.* . . . անարանէ : չ. Զինչ է իմաստասիրութիւն. Պտ. Ըրուեստ է արուեստից, etc. չ. Որ է արուեստ. Պտ. Որպէս զնիւթ անարուեստ ունել պարտ է, etc., f. 156.
- 7. An astronomical and meteorological tract, in verse, by Ter Araquel (Balishetzi)¹. Title of the first chapter: Յաղագս երկոտասան կենդանակերպիցն, etc. *Begin.* Ըշխարհ ունի բլծև մարմնոյ (lege մարդոյ) Երկոտասան անկաւք մարմնոյ . . . , f. 158^b. Concerning the Twelve zodiacal signs. *Begins:* The universe has the shape of a body (read *man*), twelve limbs hath the body . . . The lacuna after f. 163 can be supplied from the 14th article in no. 36 of this catalogue. The last chapter, entitled Ըւուրք պահպանութեան, is omitted in the latter.
- 8. Some hemerological notes, with tables. *Begin.* Վիր բանալեաց այսպէս արա, etc., ff. 164-167.

This MS. was bought from the Rev. S. Baronian, on July 21, 1887.

47

MS. Arm. f. 4—Psalter, 17th cent. (?)

Oriental glazed paper. Size, 5³/₄ × 4 in. Text, 4 × 2¹/₂ in., 21 lines in a page. Ff. 178. Writing, very neat and regular notegir of 17th or 18th cent., with rubrication and illumination. The first two quires, and first leaf of the third, are wanting. Modern oriental binding.

A Psalter, as usually arranged (see no. 15 in this catalogue), but imperfect, commencing in Ps. xx. 4. The beginnings of the sections have ornamental initials with marginal arabesques, and

¹ The author gives his name in the 7th quatrain of the 1st chapter, as follows:—

Տէր Ըսարել զրեցի զոյս բան
 Ի յայտնութիւն մրաց մարդկան.
 Զի որք լրանն ճարտարանան,
 Ի քննութիւն բանիս փութան :

(cf. MS. 52, fol. 9).

each canon has an illuminated head-piece: the colours are rose and dark blue.

At the end of the volume is a rough note by a priest, Ter Karapet, stating that he was consecrated deacon and priest in May, 1850, at Nicomedia by the Archbishop Stephanos.

This volume was sent as a present from Smyrna on Nov. 28, 1889, by the Rev. Greville J. Chester, B.A.

48

MS. Pococke 415—Doctrinal, 17th cent.

Brownish paper. Size, 6¹/₄ × 4³/₈ in. Text, 4³/₈ × 3¹/₂ in. Usually 17 lines in a page. Ff. ii + 16 + xxvi, of which only 10 are written on. Writing, noderkir of 17th cent., with rubrication. Recent Bodleian binding.

Contents:—

- 1. Profession of faith. *Title:* Վաւանանք ուղղափառաց Տամառատ որ զքն ան մի բնութի զաւանեն և զերրորդութիւն մի անութի, i. e. 'Confession of faith of orthodox, who confess one nature in the Divine Christ, and one Godhead in the Trinity,' f. 3. There is another title written by the same hand in the middle of f. 2^b: Վաւանութի յԵփեսոսի նր ժողովուն ինճ Տայրնաց, i. e. 'Confession of faith of the 200 Fathers in the Council of Ephesus.' *Begin.* Խոստովանիմք և Տաւատակք ամենակատար սրաիւ զՏայր ան, անել, անծին և անսկիզբն . . . , f. 3, and *ending* Ըրգ այս է մերոյս Տաւատոյ ուղղափառ զաւանութի, etc., f. 5. This form of confession is recited in the evening ceremony introductory to the ordination of a priest. (Cf. *Ritual*, ed. Constantinople, 1807, pp. 261-262.)
- 2. A polemical discourse, being an answer by a monophysite to the objections of a deuterophysite. *Begin.* Երկարնակն ասէ, թէ քն ի բնութի ունի, անութի ուրիշ և մարդկութիւն ուրիշ . . . Պատասխանի իսկ բնաւորական էութի մարդոյ անփոփոխելի մնայ, etc., f. 6. A marginal note wrongly attributes this tract to St. Nerses Shnorhali.

At the end of this article is a subscription of the copyist (f. 11^b), the last part of which is transcribed in the middle of the following page, giving us to know that he, Akob the clerk (Մկորդակեր), has 'written' this article at the request of the Archdeacon Tiratur Karhkarhtzi (Տիրատուր Կատկառցի) at Haleb in the Armenian era 1080 (A. D. 1621) on the 13th of May, a Friday.

This MS. was bought in 1693, in the collection of Edward Pococke, D.D., the Orientalist.

49

MS. Arm. b. 2—Old Fly-leaves.

Paper, with vellum insertions. Size, $19\frac{1}{4} \times 15\frac{3}{4}$ in. ff. 1 + 16 + xxiii (blank): the numbering of the leaves after f. 16 is liable to be altered by the addition of fragments acquired in the future.

Fr. 1 (f. 1). Vellum, a leaf with its margin cut away. Size, $5\frac{3}{8} \times 3$ in. Text on recto of 13 lines, in regular Cicerian bologir of 13th cent. Contains the last lines of a set of directions indicating according to the old usage on which days the liturgy of St. Basil and of St. John Chrysostom are to be used—see the full text in ff. 213^b–214 of MS. Arm. VI of the Royal Library in Munich. On the verso is a partly decayed picture in Byzantine style, with gold background: it represents an officiating bishop (probably St. Basil) before an altar with a canopy, taking in his hand a (liturgical) book.

2 (f. 2). Glazed cotton paper, brownish. Size, $5\frac{1}{4} \times 3\frac{1}{4}$ in. Text, $4 \times 2\frac{3}{4}$ in., of 23 lines. A fragment of a book of Sharakans, in bologir of the 14th cent., with musical notes, containing a portion of the fourth tone ($\zeta\delta$) of the Canon of Martyrs. Given by Dr. Baronian.

3 (f. 3). Glazed paper, brownish. Size, $5 \times 3\frac{3}{8}$ in. Text, bordered with double red line on left and single on right, $3\frac{1}{4} \times 2$ in., of 21 and 19 lines. A fragment of a book of Sharakans, in bologir of the 14th or 15th cent., without musical notes, containing the latter half of the Canon of the Eve of the Theophany. Given by Dr. Baronian.

4, 5 (ff. 4–9). Thin vellum, discoloured. The upper part of six leaves of an old Ritual, closely resembling the oldest copy preserved at San Lazaro in Venice. Size, about 7×4 in. Text, originally about 7×5 in., in two columns of 21 lines each. Written in small uncials with smaller ones in rubrics. Contains (ff. 4–7) portions (of a few lines each) of the Burial of a Priest (ed. Venice, 1831, pp. 367–368, 371–372, 375–377, and one more lesson, pp. 353–354, of the Constantinople edition, 1807); (f. 8 recto), of the Canon of Marriage (ed. Ven., pp. 77, 82); (f. 8 verso), the beginning of the Benediction of a Monk; (f. 9), a passage from the Burial of a Monk (?). Given by Dr. Baronian.

6–8 (ff. 10–12). Vellum. Three fragmentary leaves of a choristers' Lectionary, with the first top lines and the inner margins cut away. Size, $8\frac{1}{4} \times 6\frac{1}{8}$ in. Text, originally $7\frac{3}{8} \times 4\frac{7}{8}$ in., in two columns of about 25 lines each. Written in distinct bologir of the 14th cent., with rubrications. Contains (f. 10) portions of the week of St. Ripsime and her Company; (f. 11), part of the feast of Sholakath (a Saturday), and the last part of the preceding Thursday (?); (f. 12), Lessons of the

6th and 7th days of the octave of Khatch-veratz (Exaltation of the Holy Cross). Given by Dr. Baronian.

9 (f. 13). Thin vellum. Two pieces of a leaf of a Tonakan (martyrology). Original size, including six missing lines, $14\frac{1}{2} \times 7\frac{1}{4}$ in. Text, originally $12\frac{1}{4} \times 4\frac{1}{4}$ in., in two columns of 32 lines each. Written in small square uncials of the 11th or 12th cent. Contains on the recto the end of an unknown martyrdom, concluding with the following record of the author's:—*... յարմինս նոցա ընկենուլ ի ծով. եւ երանելոյ եպիսկոպոսին դտեալ զնոսա, որում անուն էր Սարկիանոս, ժողովեաց մեծապատուով: զայս յիշատակարանս արարեալ նոցա, զոր մեք գրեցաք մեծաւ զգուշութեամբ, եւ առաքեցար ընդ ամենայն ուղղափառ եկեղեցիս Քրիստոսի,* etc. After six lost lines and an oblong ornament in green and red, follows the martyrdom of St. Varus, incomplete from nearly the beginning. (Ed. Ven., Martyrol. II, 370–371.) The first article concludes with a colophon of the copyist in four lines, in which the name 'George' as owner is contained. Given by Dr. Baronian.

10, 11 (ff. 14, 15). Vellum, stained. Two leaves from one MS. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ in. Text, originally in two columns, the first leaf measures $10 \times 5\frac{3}{4}$ in., in 22 lines, and the second $11 \times 5\frac{3}{4}$ in., in 25 lines. Written in large square uncials of the 12th cent. Contains (f. 14 recto), part of a 'Commentary of John Chrysostom' on Matt. xii. 38 (ed. Venice, I, 627, ll. 16–28); (f. 14 verso), part of the 13th of the 'Catechetical Lectures' of Cyril of Jerusalem (ed. Vienna, p. 258, l. 17–p. 259, l. 1); (f. 15), parts of a 'Commentary on Luke,' v. 1, beginning [*յառ*] *աջքան զսուրբ խորհուրդն արտաքս ելանէ . . .*, ends *ընդ անդիպողական ինչ արուեստ անցանելով. անյայտս զյղթն իւրեանց ունեին ձգէ.*—On verso, *begin. վարդապետ շահս պտղաբերէ . . .*, ends *եւ միւսդն զանձն հանգարտեցուցանել.*— Given by Dr. Baronian.

12 (f. 16). Vellum. A single folio cut in half horizontally, but rejoined: lateral margins curtailed. Size, upper half $9\frac{3}{4} \times 6\frac{3}{4}$, lower $9\frac{3}{4} \times 6\frac{1}{8}$ in. Verso left blank. Text on recto of 30 lines of varying length as defined by surrounding ornamental design. The latter consists of the following. A horizontal stripe of conventional fruit and foliage work, in green and blue on gold background, extends across the bottom of the page, from which rise vertical stripes of loose rope-work in blue on gold background, met at the top and joined by a stripe of fruit and foliage work similar to that below, but not carried to the edges of the page. The rectilinear frame so formed is bordered within by a purple diaper pattern edged internally by a red stripe of elliptical form with ogival projections. Within the space defined by this stripe is written the text. The rectilinear frame

carries above two peacocks in profile, their beaks toward a central one which faces the reader with outspread tail: their colours blue, red, and gold. At each upper corner an arabesque of blue rope-work on gold; the side margins occupied by branchwork of blue, supporting green global fruits veined with gold. On the left a red snake raises himself erect to taste the fruit. Text in small uncials such as are used in rubrics and marginal notes of 10th and 11th cent. gospels. Contains the epistle of Eusebius to Carpianus, which always accompanies the tables of Ammonian canons at the beginning of a gospel codex. It has been printed by N. Karamiantz in his catalogue of the Armenian MSS. of Berlin. Given by Dr. Baronian.

50

MS. Arm. d. 14—Old Testament, 18th cent.

Glazed paper¹. Size, $10\frac{3}{4} \times 7\frac{3}{4}$ in. Text, $7\frac{1}{2} \times 4\frac{5}{8}$ in., in two columns, 47 lines each. Ff. ii + 297 (in gatherings of 12) + i. Writing, notergir of 18th cent., neat and regular. Ornamentation: simple decorations in crimson, as also the largest initials, but smaller initials and rubrics in vermilion. Binding, chestnut-coloured leather with rectilinear, circular, and cable patterns: with four thongs of stamped leather (of which the corresponding pins are lost). Edges, red. It contains the Old Testament as far as Ecclesiasticus, every book being preceded by its special argument (*Վարկարգութիւն*) and summary of chapters (*Չլուխք*), as follows:—

- Genesis (called *Մարածք* in lower margins), f. 2.
- Exodus, f. 27^b.
- Leviticus, f. 46^b.
- Numbers, f. 59.
- Deuteronomy, f. 78.
- Joshua, f. 95.
- Judges, f. 107^b.
- Ruth, f. 119.
- Preface to the four books of Kings, f. 120^b.
- 1 Kings (1 Samuel), f. 121.
- 2 Kings (2 Samuel), f. 136.
- 3 Kings (1 Kings), f. 149.
- 4 Kings (2 Kings), f. 163^b.
- 1 Paraleipomena (1 Chronicles), f. 176^b.
- 2 Paraleipomena (2 Chronicles), f. 189.

¹ Among the paper-makers' devices visible are (1) a crown surmounted by a star, surmounted in turn by an upturned crescent (f. 285); (2) a long-stalked trefoil rising between the letters G (?) Z (f. 284); (3) another rising out of a monogram $\frac{C}{B}$ (f. 8). The (unglazed) end-leaves, inserted by the binder, furnish (f. 1) a row of three crescents diminishing in size.—E.W.B.N.

- 1 Ezra (1 Esdras, of the Apocryphas), f. 204.
- 2 Ezra (Ezra), f. 211.
- Nehemiah, f. 215.
- Esther, f. 221.
- Judith, f. 226.
- Tobit, f. 232^b.
- 1 Maccabees, f. 238^b.
- 2 Maccabees, f. 252.
- 3 Maccabees, f. 264^b.
- Job, f. 271^b.

Wisdom of Joshua, son of Sirach (Ecclesiasticus), according to the second version, as it is in the Zohrab edition, 1806, ff. 286-295. The copyist supplies on fol. 295 a large part of ch. 22, which he had missed in its proper place.

The book was never completed. Some short notes in the body of it give the names of the copyists (ff. 3, 46^b, 149, 211, 232^b): the early part was written by one Sargis, the latter part (from about f. 200) by a Nerses Varlapet.

This MS. was bought from Hannan, Watson, & Co., Glasgow, on March 11, 1899, and is labelled 7.

51

MS. Arm. f. 8—Isaiah, 17th cent.

Glazed paper. Size, $6\frac{1}{2} \times 4\frac{3}{4}$ in. Text, $4\frac{1}{2} \times 2\frac{1}{2}$ in., within crimson lines right and left, 20 lines in a page. Ff. 1-38^a, 38^b-106 (ff. 1 and 106 are only binder's fly-leaves), in gatherings of 12 (last one, 8). Written in a neat and regular notergir of the 17th or 18th cent. Ornamentation: large initials, crimson or blue, but mostly not filled in; scarlet rubrics; intitulations in alternating lines of crimson and bright blue. Binding, plain brown leather. Contents: Isaiah, ending on f. 103^b.

This MS. was bought from Hannan, Watson, & Co., Glasgow, on March 11, 1899, and is labelled 37.

52

MS. Arm. e. 40—Gospels, A.D. 1486.

Glazed paper, brownish. Size, $7\frac{1}{4} \times 5\frac{1}{2}$ in. Text, $5\frac{1}{2} \times 3\frac{1}{2}$ in., in two columns of 19 lines each. Ff. 316, in gatherings of 12 (the last one, 16), numbered with Armenian letters. Written in bold and uniform hologir. Ornamentation: vermilion capitals and initial lines; larger capitals and marginal ornaments, etc., in (1) red and white; (2) black and white (ff. 271^v, 285^v, 314^v); (3) black, red, and white; (4) black, yellow, and white; (5) black, red, yellow, and white; (6) black, brown, and yellow (f. 205^v)—some marginal ornaments being quasi-

human in shape, e.g. on ff. 70, 89. Oriental binding, stamped leather, with a flap, and originally fastened with thongs. Edges, red.

It contains the four Gospels: Matthew, f. 3; Mark, f. 92; Luke, f. 148; John, f. 242. Of the disputed passages it has only Luke xxii. 43, 44 (f. 231). The text has the Pentecostal sections, marked by red ornaments and intitulations, with Eusebian concordances in lateral margins.

The only record, preserved at the end of Matthew (f. 91), gives the date of 935. Arm. era (A.D. 1486), and the name of the owner, Nahapet the priest.

Three later notices have been added on f. 2^b, as follows:—

1. Արդ ես բարաբս առի աւետարանս ի հալալ հընչից (sic) իմոց: յիշատակ ինձ և ծնաւոյաց իմոց. հաւրն իմոյ. ամիր աստթին: և մաւրն իմոյ. շաղուծղլէ. և եղբարացլ իմոց. միրնայ բէկէ: և և հանգուցեալ առ քն. քարիմին: և քփերաց. թիր վանդէ. թարլիկին. և և կողակցին իմոյ աւղանդէրաբին, և և հարսին. հուրիտանին. և և դատերն. սլիմ սաւլթանին, և և եղբաւր որդոյն մալուսին: և և դատերացն. գուլիարէ. համասիէ: ամէն. թղլկ նլլ:

2. In later hand:

բարաբի որդի եղնաղար. ծառայ աստուածոյ. ամէն. թղլկն. ն. հը. ամէն. ասլրիլ. ն

3. In yet later hand:

մալուսի որդի. քարիտ. միրոյսլ խան. մէրասլետ. ոսկան. բէկիւղան. տարուծէն. բարաբի. որդի. զաւգալ. յակուբ գուլ փէրիկ: թղլկն. նճղ: ուղլայ խան. ծառայ նյ. ամէն.

1. Now I, Baraq, acquired this gospel out of my honest earnings, a memorial of myself and of my parents,—of my father Amir Asath, and of my mother Shaluthlvé, and of my brothers Mirzay Bék, and of Qarim at rest in Christ. And of my sisters Thir Vand, Tharviz, and of my wife Aullangéraq, and of my daughter-in-law Hurikhan and daughter Slim Saulthan, and of my brother's son Malum, and daughters Gulfar, Hamas-ié. Amen. In year 1036 (1587).

2. Babaq's (sic) son Elnazar, servant of God. In year 1078 (1629). April 1.

3. Malumi's son. Qarit. Mirzay Khan. Mérapet. Oscan. Békizan. Taruthén. Baraq's son, Laugaz. Yakub. Gul Fèrik. In year 1084 (1635). Rizay Khan. Servant of God. Amen.

53

MS. Arm. d. 13—Gospels, A.D. 1609.

Oriental glazed paper, thin and brownish. Size, 9½ × 6½ in. Text, 6½ × 4½ in., in two columns of

22 lines each. Ff. 312. Quires, 23, each of 12 leaves. Writing, bold bologir. Oriental stamped binding with a flap, bearing traces of three thongs and three studs. MS. well preserved, except that lower margins of the first 28 folios have been gnawed by a rat.

It contains the four Gospels: Matthew, f. 38; Mark, f. 115; Luke, f. 167; John, f. 248. The text contains the disputed passages; the episode of the adulteress is joined to the end of John. The interest of the volume lies in its numerous pictures and rich ornamentation, in gold and in colours. It begins with a collection of 24 full-page (6¼ × 4¼ in.) illustrations of subjects from the Gospels, the meaning of each being explained at the foot of the page. These are:

1. f. 1^b. The Annunciation.
2. f. 2. The meeting of Mary and Elizabeth, at which Joseph is present holding in his hands a wand, etc.
3. f. 3^b. The Adoration of the Shepherds.
4. f. 4. The Adoration of the Magi.
5. f. 5^b. The Presentation in the Temple.
6. f. 6. The Baptism.
7. f. 7^b. The Transfiguration.
8. f. 8. The Raising of Lazarus.
9. f. 9^b. The Triumphal Entry into Jerusalem.
10. f. 10. The holy Passover meal.
11. f. 11^b. The Washing of Feet.
12. f. 12. The Betrayal of Juda and Malehus.
13. f. 13^b. The Nailing on the Cross.
14. f. 14. The Crucifixion between robbers, and John embracing the Cross.
15. f. 15^b. The Burial.
16. f. 16. The Descent into Hell.
17. f. 17^b. The Women (two) at the Sepulchre.
18. f. 18. The Doubting of Thomas.
19. f. 19^b. The Ascension.
20. f. 20. The Descent of the Holy Ghost in the upper chamber.
21. f. 21^b. The appearance of the Holy Cross from the East and the sounding of the trumpets.—At the foot of the cross two figures, male and female, in worship, bearing each his name: *խօջա աէրիջան* 'Khodscha Téridschan,' and *ղայթար փաշէ* 'Laythar Phashé.'
22. f. 22. The Last Judgment and Weighing of Souls.
23. f. 23^b. The Saviour.
24. f. 24. St. Mary Deipara, the Intercessor.

There follow the ten pages of the usual Eusebian canons. Each picture bears below a short explanation of the meaning of its accessory details. For further explanations the artist refers the reader, on his last page, to the treatise of Gregory of Tathev (see MS. 81, § 2). At the head of each Gospel stand the pictures of the Evangelists (ff. 37^b, 114^b,

166^b, 247^b), all in act of writing, but the last, John, dictating to Prochoros. Equally remarkable are the decorations all over the volume, the initials and the marginal arabesques of the liturgical divisions, 218 in number. Amongst these the more conspicuous are on the first pages of each Gospel. It is only to be regretted that so prolific an artist as the decorator of this MS. was so little capable of drawing a human face or figure. On f. 23^b the illuminator gives his name as Mesrop.

Records are not wanting in this volume. Besides the short and accidental ones (ff. 22, 23^b, 112), the copyist concludes the volume with a long colophon (ff. 307^b-310^b), after which later owners add others. In the first, after a preamble, in which he expounds the mystical reasons for there being four Gospels and four only (such a preamble is usual in MSS. after the beginning of the 15th cent., cf. MS. Arm. nos. 9 and 11), the writer continues as follows:—

Colophons, f. 309 foll.:—

1. Խօսջայ տէրիջան և զորդին կարաօրեա . . . ցանկացող եղև այսմ . . . նր աւետարանիս : Եւ ստացաւ զսմ 'ի հալալ և յարգար վաստակոց իւրոց : . . .

Ս անայն յուսոյն ետգրել զտէրունեան աւետարանս առատ տրիւք և զարդարեաց մեծածախ ընչիւք, ի պայծառութի նր եկեղեցւոյ՝ և ի վայելումն մանկանց սիրոնի : Եւ յաւանակ բարի, հոգն իւրոյ և ծնաւզաց իւրոց. կարապետին և մահրուր սօլթանին, և կողակից. զայլմար փաշէն և զորդիքն իւրց կարապետն մանուկն և զմկրտիչն և զհանգուցեալ որդիքն յակորն. և զաւետարան. և զեղբայրք պարոն բարէն և զբուրքն սալայի սօլթան և զհանգուցեալն խանուս աղէն : և զպօպն իւր մկրտիչն և կողակիցն բէկի սօլթան. և զմիուս պպն իւր շահումնց բարէն և կողակիցն ամպար խաթուն յիշեցէք . . . եւ արդ՝ ես յետինս ի կարգաւորաց՝ . . . ստեփանոս սուտանուն. րահանայ . . . կատարեցի զնր աւետարանս. Ի լիվինիս հայոց 'նձը ամբի. Բնդհովանեաւ նր աստուածածնի. Ի հայրնայն տուլթն ան. մեքրիսէթ, կաթիլիսի նմ հայոց : և ի յառաջնորդութիւն մերոյ գեաւղիս ջուլայոյ : մերոփ արհեպիսի, և ի թագաւորութեան շահապատին, 'նձը թուին եկեալ բազում զօրօք, ի վր թգէրանիստ. քաղաքին գափթեթոյ, առնուլ զվրէժ արեան հաւր իւրոյ : եւ ի սպառ կոտորեաց զպգն աւամանա ճարտար և հնարագործութիւն իւրով : և անցեալ ընդ երսփին գնացեալ 'ի գաւառն արարատեան 'ի վր բերդին : յարեանա, և կոտորեաց զնս : և աւար էհար զնմ երկիր 'նձց ամին, սուք հասուց 'ի վր հայաստանաց՝ զոր քակեաց և

աւերեաց զնմ տունս և բնակութիւնս. զորս փակեալ և թաքեալ ի յամրոցն և ի ծերպս վիմանց, զամանս գտեալ կոտորել զամանս զէրի վարեալ, և առաքեալ 'ի շաւշ քաղաքն Եւսպահան որ ետես զանիէլ անապատին . . . եւ բնակեցոյց զմեղ 'ի հարաւակոյս կողմ գետոյն զանգարոյ. որ է այլի. և շինեցաք տունս և բնակութիւնս, և յեկեղիս յաղապս աղծթից : և անուանեցաք զանուն գեօղին շաջոլայ և ո՛չ ջուղա. զի թէպէտ թաւաւորին սիրան քաղցր է ի վր քրիստոնէից՝ սակայն բնակէ՛ք քաղաքին չարք հակառակ հայհոյիչ է օրինաց մերոց . . . զի նիւթք երկրին չար է ջերմեւտ և ցաւային, և ամբն ցաւալից մարմնով . . .

2. f. 311. In a later hand and incomplete at the beginning:—

Եւրպետն որ մականուն մաղման կոչի. և միուս տր մարտիրոս քաջ վարպետն և զորդին տր գրիգորիս վարպետն և զնմ աշխատաւորս . . .

3. *Ibidem*, in a third hand:—

Պարձեալ յիշեցէք զխօջայ տէրիջան . . . (the same names as in no. 1, then) . . . և զբուրն իւր սալախ սօլթան և կողակիցն կարապետն և զորդին զօյեաջան և զհանգուցեալ որդիքն. սուքիսան և զեղիէ. և զուստրն ասլի զաղէն և զխալինարն . . . զարձեալ յիշեցէք զարարեկն և կողակիցն սօլթան և զորդին պարոն բարէն և զհանգուցեալ զուստրն խանուս մաղէն և զորդին մարտիրոսն . . . զարձեալ յիշեցէք զխօջա և զաներն իւր ուսթայ յակորն և կողակիցն թաա զուսաջն և զորդիքն յովանէսն և զհանգուցեալ մկրտիչն և քուրն խանբէկին և զորդին աւագելն և հանգուցեալ մաթոս . . . զարձեալ . . . զխօջայ տէրիջան և զճառապն իւր. թորոսն մուրատն. և զթաթոսն. գուլ աղէն և զան թառամն.

4. On the fly-sheet, f. 312, in a much later hand:—

Պարձեալ յիշեցէք ի քրիստոս. զնմ կարապետն. և կողակիցն իւր սուլթան խանուսն. և զորդին յակոր ճան և զգուստրն իւր նուրմհայն. և իւր կողակիցն մանան : և որդիքն, գրիգորն. վասիլն. և միուս գուստրն յեղտիխասն. և կողակիցն, աւետիքն. և որդիքն սօլթան զուլն. մկրտումն. և գուստրն. գուլնապատն : Պարձեալ . . . զնմ կարապետն. և կղբարն իւր մանուկն, կողակիցն. շահփարին. որդին

յակոր ճան. և միւս եղբարն. մկրտին. և կողակիցն աղել փաշէն. և դուստրն. խանու՛մ աղէն : խճ կրպտն. և Տանգուցեալ որդին. տէրիջան. կողակիցն. խաթուն ջան. և դուստրն զամարն, և ծառայքն. մէհուրաթն. զէղէն և իւր որդին մարտիրոսն. Գարձեալ . . . ղնձ. կարապետն. և կողակիցն սոլթան խանու՛մն. և զորդին իւր. յակոր ճան . . . և իւր կողակիցն, թարղումաշն, և զորդէքն իւր զեւարդյս և նորարողոց. ալֆաթն, զաւթ թանդիլն. մանուկն.

5. In later and rude hand :—

. . . զակոր ճանն և կողակիցն թարղումաշն և զորդին իւր ալֆայ թունըն և իւր կողակիցն օղտէն.

6. In two hands, of which the first is identical with no. 4 :—

Յիշեցէր սուրբ եկեղեցոյ քահանայքն զնոր բարսղն. զտէր յովանէսն. զտէր սարգիսն. զտէր սճակն. տէր յովանէսն. զտէր թաթոսն : տէր սարգիսն. տէր բարսղն. տէր գրիգորն. տէր խաչատուն. զտէր մկրտին : զտէր սիմեոնն.

1. Khōdsehay Tēridsehan and his son Karapet . . . was desirous of this holy gospel, and acquired it out of his honest and just earnings . . . In this expectation he had this gospel of the Lord copied at lavish cost and ornamented luxuriously, for the glory of holy church, and profit of the children of Sion. But also as a goodly memorial of his own self and of his parents, of Karapet and Mahbub Sōlthan, and of his wife Laythar Phashēn, and his sons Karapet Manuk and Mkrtitch, and his deceased sons Yakob and Avetiq, and his brother Paron Babēn, and sisters Salay Sōlthan, and Khanum Aļēn deceased; and of his grandsire Mkrtitch and his wife Bēki Sōlhan, and his other grandsire Shahumentz Babēn and his wife Ampar Khathun, remember them . . . And now I the last among the ordained . . . Stephanos falsely called a priest . . . completed this holy gospel in the Armenian era 1058 (1609), under the shelter of holy Deipara, in the patriarchate of Sir Melqisēth Catholicos of all Armenians, and in the episcopate over our village of Dsehulay of Mesroph Areh-bishop, and in the reign of Shah Abas (spelt *Apas*), who in the year 1052 came with a great army against the royal city Tawrēz, to avenge his sire's blood; and he utterly destroyed the race of Ansuman by his valour and his resources; and crossing the Eraskh (Araxes), he entered the canton of Ararat and attacked the Berd (i.e. fortress) at Arevan (Erivan), and he slew the enemy, and laid waste all the country in the year 1053. Mourning

fell upon Armenia, for he destroyed and made desolate all houses and habitations, so that men fled and hid themselves in fortresses and clefts of rocks. Some he found and slew, others he led captive and sent to that city of Shaush or Aspahan which Daniel of the wilderness beheld . . . And he settled us on the south side of the river Zandar, or Aļi, where we built houses and habitations and churches for our prayers. And we called the name of our village Tehadsehōlay (i. e. unlucky) and not Dsehula. For though the king's heart was well-disposed towards Christians, yet the inhabitants of the city were evil and opposed and blasphemers of our religion, . . . for the nature of the soil is evil and hot and dreary and we were full of bodily sickness . . .

2. The wardapet, nick-named Mazman, and another Tēr Martiros, a brave wardapet, and his son Gregory wardapet and all workers . . .

3. Once more remember Khōdsehay Tēridsehan . . . and his sister Sala Sōlthan and partner Karapet, and their son Layeadsehan and their deceased sons, Suqias and Eļiē, and their daughter Asli Zadēn and Khalinar . . .

Once more remember Larabēk and his partner Sōlthan and son Paron Babēn, and deceased daughter Khanu Maļēn and son Martiros . . .

Once more remember Khōdseha and his son-in-law Usthay Yakob and his partner Thar Lumash, and their sons Yowanēs, and Mkrtitch deceased, and the sister Khanbēk and son Aragel and Mathos deceased . . . Once more . . . Khōdsehay Tēridsehan and his servants: Thoros Murat and Thathos, Gul Aļēn and Anthaḡam.

4. Once more remember in Christ Khōdseha Karapet, and his wife Sulthan Khanum, and their son Yakob Djan and daughter Nurmhal, and her partner Manas, and the sons Grigor, Wasil, and another daughter Yeztikhas, and her partner Avetiq, and the sons Sōlthan Gul, Mkrtum, and daughter Gul Napath. Again . . . Khōdseha Karapet, and his brother Manuk, the partner, Shah Phar, son Yakob Djan, and the other brother Mkrtitch, and his partner Aziz Phashēn, and the daughter Khanum Aļēn, Khōdseha Karapet and his deceased son Tēridsehan, his partner Khathun Dsehan, and the daughter Lamar, and the servants Mehulath, Dēdē and her son Martiros. Again . . . Khōdseha Karapet and his partner Sōlthan Khanum, and his son Yakob Djan and his partner, Thar Lumash, and his son in first bloom of life Alfath, Lauthandil, Manuk.

5. Akob Djan and his partner Thar Lumash, and his son Alfay Thun and his partner Oļitē.

6. Remember the priests of the holy Church, Tēr Barseļ, Tēr Yowanēs (John), Tēr Sargis, Tēr Shak, Tēr Yowanēs, Tēr Thathos.

Tēr Sargis, Tēr Barseļ, Tēr Grigor, Tēr Khat-chatur, Tēr Mkrtitch, Tēr Simeon.

54

MS. Arm. o. 30—Apocrypha of the O. T., 13th cent.

Size, 8 1/2 x 6 x 2 1/2 in. Ff. 218. A composite MS. of two portions, due to a later restoration. The oldest and the main part from (f. 83) consists of a text 6 1/2 x 4 in., 17 lines in a page. Defective at both ends, it possesses of the original set the quires bearing in Armenian numerals from 4 up to 19. Besides this, ff. 85-87 are left blank to fill up a gap. Writing, bold bolorgir of transition period, of 13th cent., that is, intermixed with some uncial forms, with the double-commas set higher than the level of the lines. Quires mostly of 8 leaves, but no. 16 has 7 only, also 19, which is incomplete at end. Ornamentations consist of illuminated capitals, those at the beginnings of chapters being peculiarly elegant; the marginal fleurons (ff. 88, 92b, 111, 154b, 155b, 169, 173b, 195, 196, 202b), designed of rope-work, are also noticeable. The prevailing colours are dark green and dark red. The additional portion joined on at beginning and end of the volume is, as regards ff. 1-79, of newer water-marked paper of the 18th cent., ruled with a stylus. Text double-columned, of 27 lines each, written in notergir, with rubrics and heading capitals in red. Folios 80-82 and 213 to end are a first attempt to complete the original text, in a bolorgir hand, 20 lines to page, and not in double columns like the latest part. Binding, oriental stamped leather, with a flap, and two thongs broken off.

I. Contents in the older portion:—

1. History of Joseph—a free compilation of the Bible, with some insertions. No title. *Begin.* Եւ այս են ճնունդք Յակոբայր. Յովսէփի կառննուտանամեայ էր . . . , f. 80 (cf. MS. 52, II, 2). The history as it proceeds falls into two subdivisions (ff. 88 and 92b), both having the same strange title of Եւ թն վաճանդի (?). The first three folios (ff. 80-83) are, as already stated, in a later hand.
2. History of Asaneth. *Begin.* Եւ եղև յամին առաջնումն յեթն ամանց լրութեանցն յամ սեանն առաջնումն . . . , f. 111.—The penitential prayer of Asaneth: Սեղալ արև և առաջիքո բաղում յանցեա . . . , f. 154b.—Մ. յլափոխութիւն (metamorphoses): Սինչև եկն Յուսէփի զաւրաւորն նոր նա ինքն իջոյց զնա ի զաւրութեանէ իմն: . . . , f. 155b (cf. Lord

Curzon's Arm. MSS., no. 1 (Bible), ff. 37b-44, published at Venice from a text somewhat different from our MS. French trans. by A. Carrière, in the 'Nouv. Mém. orient.' (Paris, 1886), pp. 471-511. Eng. trans. by J. Issaverdenz in the 'Uncanonical Writings of the O.T., etc.' (Venice, 1901), pp. 92-162).

3. The Testaments of XII Patriarchs. ff. 169-216b. Defective at end, our copy contains only the Testaments of Simeon, Levi, Joseph, Benjamin, and Juda. The last three leaves are supplied by a later hand in bad notergir. (Cf. Lord Curzon's Arm. MSS., no. 1, ff. 24-37.—Issaverdenz, l. c., pp. 351-479¹.)

II. The additional part, due to the restorer:—

1. Vardan Vardapet's Abridgement of the Lives of the Fathers of the Desert, for the easy use of monks. The Prelude: Որ էրն ի սկզբանէ անբանն վանն բարոյն զոյսոյց . . . , ff. 2-78b. (Cf. MS. 89.)
2. Questions of the Queen (of Saba) and Salomon's answers. *Begin.* Վշտոյն. ասէ. Չինչէ անքո և ում նման է . . . , ff. 216-218.

Colophons:—

- 1 (f. 79b). *զովեցաւ թիվն քրիստոսի նէճից նաւա սարդի ա թիվն Տայոյ օգոստոսի ժաւ և լոոր թիվն որ է աղարի մին ճև ինն զամար ամսին ի ն ումն օրն իրեք շաբաթ սուրբ նծածնան պաքին ևս անարժան ազիկար ոճանէս մեղապատ էրէց զրեցի շատ տրտումի . . . ,* i. e. 'This was written in the year of Christ 1723 on Navasard 1, in the Armenian era, August 11, and in the little era of Azariah 109, the 4th day of the month Lamar, on a Tuesday of the Fast of the Holy Deipara. I, the unworthy weak Ohanēs, sinful elder, wrote this in great affliction . . . '
2. *Յիշատակ է. զիրքս ճիբ տր ստեփանոսի. թոնն նոր առաքելի որդի նոր յակորին և մորս իմոյ Տանդուցեալ թիրվանդին . . . զրեցաւ թիվն ոճիւր մարտի լ նումն. փորթ թիւն. Տր. շամն. ամսոյն. տասն. պատկեր աւուրն եր ն շաբաթի,* i. e. 'This book is a memorial of Dsiq Tēr Stephanos, nephew (or ? grandson) of Tēr Araquel, son of Tēr Yakob and of his mother deceased Thirwandēn . . . It was written in the year

¹ Cf. R. Sinker, 'Testamenta XII Patriarcharum' (Cambridge); Appendix, 1879, 'The Armenian Version,' pp. 23-27; Dr. E. Preuschen, 'Die armenische Uebersetzung der Testamente der zwölf Patriarchen,' in the 'Zeitschr. f. d. Neutest. Wissensch.,' i (1900), pp. 106-140; F. C. Conybeare, 'On the Jewish Authorship of the Testaments of the XII. Patriarchs,' in the 'Jewish Quarterly Review,' 1893, p. 375, and 1896, pp. 260 and 471; Dr. R. H. Charles, 'Edition of the Testaments of the Patriarchs.'

1142, March 30; in the little era, the year 78, the tenth of the month Shams, the character of the day was the fifth of the week.'

The above is the colophon of the scribe who wrote ff. 1-78. It is repeated on f. 218 at the end of the Questions of the Queen of Sheba, only with a difference of date, viz. :—*Փոքր թիվն է և ազամ ամսին. թ. օրն է չբթ. ձեռամբն իմ յակոբ երեցիս է զրեալ. i. e. in the little era 77, on the ninth of the month Adam, on fifth of the week, by the hand of me, Jacob the Elder.*

55

MS. Arm. f. 11—Apocrypha of O. and N.T. and Legends, A.D. 1651-1655.

Vellum. Size, 5¼ × 4 × 2 in. Text, 3¼ × 2⅔ in., of 17 and 21 lines in page. Ff. 220, of which last two are fly-leaves of later origin. The first leaves of the first quire are torn out, others after 174 and sundry leaves in other places. The first part of the volume is spoiled by damp. Writing, bologir, distinct and regular, by different hands. Ornamentations in colours and gold at the beginning of chapters. Binding, oriental, repaired.

I. Contents:—

1. Sections from N.T., especially from Matthew, ff. 1-28.
2. The 4th Book of Kings, by another hand. The beginning lost as far as ch. i. 16, and the chapters iv. 4-v. 7, and xiii. 36-xxiv. 12, ff. 29-86.
3. Story of Rousianos the oeconomos, f. 86 (cf. MS. 30, § 488—MS. f. 17).
4. History of John the Baptist, followed with the story of the transference of his head to Georgia, and hence in A. E. 700 (= 1252) to the convent of Gandsasar, Albania, f. 89.—In the margin is a picture of a head on a plate. (Comp. MS. 30, § 34.)

II. Apocrypha of Old Testament:—

1. History of Melchisedek,—lacks beginning: . . . *լայր զաննապէս: Ըսէ հայրն իմ ընդ մօրն իմոյ. ընդէր լաս . . .*, f. 93. The writer notes at the end (f. 94) that his original was incomplete.
2. History of Joseph,—without title: *Իսկ հաւոր ծնաւ ժր որդիս և յանածինն հովսէփ էր . . .*, f. 94. (Cf. Brit. Mus. Harl. 5459, f. 20.)

3. History of the Captivity of Israel. *Begin. Եւ յետ հովսէփայ բազմացան աղան խորայէլի . . .*, f. 104^b. (Cf. Brit. Mus. Harl. 5459, f. 26.)
4. History of the Ark of the Covenant: *հորժամ ժողովուրդն ասացին Ս'ովսէսի . . .*, f. 116^b. (Cf. Brit. Mus. Harl. 5459, f. 33.)

III. Apocrypha of New Testament:—

1. The birth of Holy Virgin Mary: *Օհ յորժամ ծնողն նր հովակիմ և Լ'նայն ծերացեալ էին . . .*, f. 122. (Cf. Brit. Mus. Harl. 5459, f. 38.)
2. The Annunciation, without title: *Եւ յետ վեց ամսոյ աւետեացն Օւարարիայի . . .*, f. 127^b. (Cf. Brit. Mus. Harl. 5459, f. 41.)
And birth of John the Baptist: *Եւ ծնաւ եղիսարեթ զորդին իւր . . .*, f. 130^b. (Cf. Brit. Mus. Harl. 5459, f. 45.)
3. The birth and childhood of Jesus, without title: *Իսկ յետ ն ամսոյ աւետեացն Վարրիէլի . . .*, f. 131^b. (Cf. Brit. Mus. Harl. 5459, f. 46.)
4. The advent of Christ in Jerusalem, and Crucifixion: *Եւ ելի լ'նեթանիայ զէպ յերուսաղէմ . . .*, f. 148^b. (Cf. Brit. Mus. Harl. 5459, f. 61^b.)—After f. 150 there is a lacuna.
5. Lament of Mary,—in verse. *Begin. Ով սիրական իմ որդի, Սիրոս իմ այրեալ կրակի . . .*, f. 151^b.
6. The incredulity of Thomas: *Սուրբ առաքեալն թուամայ, յորժամ որ զՎս բմբունեցին . . .*, f. 153. (Cf. Brit. Mus. Harl. 5459, f. 73.)
7. The forty days after the Resurrection, without title: *Իսկ յետ յարութեան զասկին մինչև ի իս օր . . .*, f. 157^b.

IV. Sermon on the departed, by Gregory of Tathév:—

Ըսյապէս ասէ երանելին հոր ի բերանոյ ննչեցելոց. Ողորմեցարուք . . ., f. 160. (Cf. MS. c. 14, and ep. Brit. Mus. Harl. 5459, f. 94^b.)

V. Extracts from the Menologium (հայսմաւուրք):—

1. Story of the merchants Markhas and Kosphar, f. 164. (Cf. MS. 30, § 191; Brit. Mus. Harl. 5459, f. 97; W. Wright, 'Catal. of Syr. MSS.', p. 1128.)
2. Story of the ascetic Kirakos and his sister Friday (Ուրբաթ), f. 168. (Cf. MS. 30,

§ 625; Lives of Fathers, MS. d. 17, ch. 4.)

3. Story of Ter Stephanos, son of Ter Yousik, f. 172. The end wanting. (Cf. Brit. Mus. Harl. 5459, f. 92.)
4. Story of forty youths of Sebaste,—the beginning and end are lost, ‘. . . *Հեշտ է մեղքան դժածուկ հաւատ պահել . . .*,’ f. 175. (Cf. MS. 30, § 156.)
5. Story of the three youths (of Daniel),—the end wanting, at f. 182. ‘*Ի ժամանակին որում պնաց Արուզողոնոսոր արքայն յԵրուսաղէմ . . .*,’ f. 179^b. By the first copyist.

VI. The history and sayings of Khikar, f. 183. Left incomplete at 18th adage. (Cf. MS. g. 9.)

VII. Christological Questions (seven in number) of unbelievers who say that Christ was merely a holy man, and Answers to them. An extract.

Begin. Յետ որոյ նր և ածաշունչ գրոց հաստատեցար . . . Աբր ասնն թէ միայն նր մարդ է Քրիստոս . . ., ff. 188-217^b.

Colophons (in first hand), f. 92^b:—

1. *Արոց պղծելքն ողորմի ստացողն գրոցս : պարոն ուլուխանին. հայրն միրիջանին եղբայրն հայպղծին որդին իւր. նորարուս դեւարողոջ անդրիանն, և զկա մեղաւոր մարկոս գրիչս որ փոքր ՚ի շատե աշխատեցար ՚ի վն սորա թիւնն իճդ, i. e. ‘By whose prayers have pity on the owner of this book, Paron Ouloukhan, his father Miridjan, brother Haypath, his son the tender nursing Andreas, and myself Markos the scribe, us who worked a little out of much upon it, in the year 1103 (1654).’*
2. (In same hand), f. 94: *Աղորմի խօջայ ուլուխան և որդին նրն անդրիանն, i. e. ‘Have mercy on Khodschay Ouloukhan and his son Paron Andreas.’*
3. In same hand, but fragmentary, the page being torn across, f. 218. The same names are given for commemoration as in nos. 1 and 2, with the additional names of Philip Catholicos (1633-1655) and David Wardapet of Djula or Julfa under Shah Apas (or Abas).
4. A brief note, in fine bologir on f. 217^b, mentions the same Paron Ouloukhan and another scribe Yaruthiun. In this the book is called florilegium or *ծաղկարազ գիրք*.
5. An ill-written and mutilated note on f. 219 mentions one Yaruthiun, son of Tēr Yovanūs of Julfa, in the year A. D. 1815.

56

MS. Arm. d. 15—Psalter, A. D. 1620.

Paper, yellowed. Size, 10 $\frac{3}{4}$ × 8 × 2 in. Double-columned text, 7 $\frac{1}{2}$ × 5 $\frac{1}{4}$ in., of 23 lines. Ff. 185. Writing, bold bologir. Rude arabesques of blue and purple, similar head-pieces and ornamental initials mark the beginnings of Psalms and Canons. The first two folios are cut out. F. 24 is an addition. Oriental binding, of stamped leather, with flap and three pegs. Quires, 15, mostly of 12 leaves. Pages much thumbed.

It contains a Psalter for liturgical use, with the following details:—

1. Form of Creed, f. 1.
2. Form of Confession—for a clergyman, f. 2.
3. Form of Confession—for a layman, f. 4^b.
4. Form of Absolution, f. 6.
5. Prelude to the Psalms, by Epiphanius of Cyprus. *Begin. Օգամեալն ինչ զոր ասաց Աթմնաս . . .*, f. 6. (Publ. in the Armen. Bible, ed. Venice, 1860, p. 565.)
6. Prelude to the same, by John Ward. Garnetzi. *Begin. Օտարմոսս դաւթի, մանաւանդ թէ զերդս հոգւոյն սրբոյ . . .*, f. 9^b. (Brit. Mus. Add. 11857, ff. 310-311.)
7. Psalms, with usual divisions and prayers (cf. MS. 15), preceded by a rude picture of David with a harp, ff. 11-131^b.
8. The Appendix of the usual hymns and prayers, f. 131^b.
9. Prayer of Nerses the Patriarch. *Begin. հաւատով խոստովանիմ . . .*, f. 135^b.
10. Select prayers and meditations of Gregory of Narek, f. 138^b.

A final colophon of the copyist (f. 185), although incomplete, informs us that a priest named Rstakēs was the copyist, ‘in memory of himself and his parents,’ in A. E. 1069 (A. D. 1620). ‘at the Door of St. Sargis the General at Julfa,’ at Ispahan, under the catholicate of Melehisedek, and in the reign of Shah-Abas. It adds further that the exemplar which he made use of was made from one of the best copies of John Wardapet Garnetzi, who, discovering in the sacristy of the ‘famous’ convent at Medzoph (*Մեծոփ*), a Psalter called ‘of ancestors’ (*ծերոց*) in tattered condition, copied and corrected it. Garnetzi’s account, however, in § 6 above differs somewhat. The colophon, as it stands, ends with a prayer for one Thasali (*զթասալինն*) and his partner Nazlum (*նազլու մն*) and their children.

57

MS. Arm. g. 5—Breviary, A. D. 1657.

Glazed cotton paper. Size, 5 x 4 1/4 x 1 1/2 in. Text, 3 x 2 in., 19 lines to page. Quires, 23. Ff. 280, of which first and last three are blank. Writing, a clear regular bologgir. Marginal arabesques, head-pieces and decorative initials in blue, red, and purple. F. 8^b contains a picture of a bishop wearing a mitre; f. 245^b another of a mitred bishop attended at mass by two deacons. Binding of red leather. Early folios worm-eaten.

Contains a breviary, or book of the hours, in the following order:—

f. 4. Profession of Faith by Gregory of Tathev. *Begin. Հրաժարիմք ի սատանայէ . . .*, and Confession of Sins, f. 5, *beginning մեղս՛ ամենանոր երրորդութե՛ն . . .*

f. 9. Night Office: f. 46, Matins; f. 107^b, Prime or Dawn; f. 120, Terce; f. 128, Sext; f. 136, None; f. 145, part of Eucharistic rite, beginning with the *ժամանուտ* or Introits, followed by variable hymns, psalms, and lessons; f. 170^b, Vespers; f. 196, Blessing of a Corporeal or Carnal Table; f. 200, Hour of Peace; f. 228, Hour of Rest; f. 246, Liturgy of the Mass.

In the prayer of commemoration of living prelates, Tēr David is mentioned as 'our archbishop.' He must have been David I, archbishop of Julfa from 1651-1683. If so, this MS. was written at Ispahan. At the end of Compline, or Hour of Peace, f. 227^b, the writer adds these lines in an unknown tongue, but in Armenian characters:—

մանրրովամ խաթ ըրմունաթ
ը ու զիդար: ման ըրմիրամ խաթ
ըրմունաթ յետգար Հար
քէշիշէ Հար փսարիքիվար
ևօրաթ բարին քթար. Էք զիլևօշն
խու թայ բխամուրդն ըկու իգ. իլն
միխայամ ի սոյ վըսոյ բխամ ուրղս'դ:
քաթս':
փուտար իմն բն ասմանի նումք
մըղգուսու փաք բաշատ.

The above is Persian, and interpreted as follows by Professor Margoliouth:—

من لروم حتى بماند روزگار
I am going whilst the day lasts.

من بيميم حتى بماند يادگار
I am dying whilst [so that no] memorial will remain.

هر قشيش هر پسر
Every priest, every son of.

پدرما با آسمان نامت مگوشو پاک پاشد
Our Father which art in heaven,
hallowed be Thy name.

Colophons:—

1. f. 107. *Վրեցաւ ժամագիրքս ի վայելումն պարոն մարտիրոսին: ձեռամբ սուտանուն սարգիս գրշիս . . .*, i. e. This Hours' book was written for the use of Paron Martiros, by the hand of the falsely-named Sargis, the scribe . . .
2. f. 170. The same Sargis after commemorating Paron Martiros, who acquired this book out of his honest earnings, asks our prayers for his parents, Martiros the priest and his mother Pharikhan (*փարիխան*).
3. f. 199^b. Commemorates Paron Martiros afresh.
4. f. 244^b. *Կրեցաւ ժամագիրքս թվին հճղ*, etc., i. e. This Hours' book was written in the year 1106 (1657).

The same names follow as in the earlier notices. On the first and last pages of the volume is impressed a stamp bearing the legend: Stephanos, servant of Christ, 1824.

58

MS. Arm. g. 6—Breviary, 17th cent.

Glazed paper. Size, 3 1/2 x 2 3/4 x 1 1/2 in. Text, 2 3/8 x 1 3/4 in., 14 lines to page. Quires, 14. Ff. 131. The last folio belongs after f. 19. Writing, bologgir of the 17th cent. The margins, much damaged, have been repaired. Rude head-pieces and marginal arabesques at beginning of each canon. Binding of stamped brown leather, with thong.

Contains a breviary, of which the first part as far as the end of the first half of matins is lost. The Hymns are omitted, as is usual in older copies of this book. The Liturgy for the use of Clerks is placed at the end of the volume, ff. 65^b-130. Colophons, two, at ff. 65 and 95^b, both metrical, give the name of the copyist as Araquel, and ask our prayers to extricate him from hell.

59

MS. Arm. g. 8—Breviary, 17th cent.

Vellum. Size, 3 1/2 x 2 3/8 x 1 1/2 in. Text, 2 3/4 x 1 3/4 in., 16 lines to page. Quires, 9. Ff. 109, nos. 2 and 3, 98 and the last three of paper, and added later to complete the text. Binding of brown leather.

Contains a breviary of the ordinary type.

Confession of Faith and formula of Repentance, f. 2.

Night Office, f. 9; Prime, f. 39^b; Terec, f. 72^b; Sext, f. 77; None, f. 80^b; Vespers, f. 90.

No colophon or date.

60

MS. Arm. f. 22—Antiphonary, A. D. 1296.

Glazed paper, much stained. Size, 5 3/4 x 3 1/4 x 1 3/4 in. Text, 3 5/8 x 2 1/2 in., 15 lines to page. Quires, originally 17, of 12 leaves, but the first part of the second and the last now lost. Ff. 181. Written in neat archaic bolorgir, in a faded ink, with musical notes and neumes, and old orthography, viz.: Է for է, ՚ԵԿԼ for ՚ԵԼ and ՚ԵԼ for ՚ԵԿԼ. Binding of stamped leather on boards. Ff. 180, 181 are in another ruder hand than what precedes. No ornamentation beyond plain red initials. Contains antiphons or mesedis, that is to say, introits, refrains or catches from the Psalms, sung in the several tones, chiefly at the Evening office and before the Scripture lections of the Mass. They alter according to the various fasts and feasts and days of week. The chief divisions are as follows:—

f. 3. Թճադաւորը ապաշխարութե՛.

Թճադաւոր յաւիտեան: լուր մեզ ան փրկելէ մեր և կեցո զմեզ որ յամենայնի կարողդ էս . . .

I. e. Forms of the 'O King,' for Seasons of Penitence. Begin. 'O King eternal, hear us, God our Saviour, and quicken us, thou who art all-powerful . . .'

f. 10. Թճադաւոր մարտիրոսաց.

I. e. Forms of the 'O King,' for Feasts of Martyrs.

f. 15^b. Կարդ ալէլուիաց զիշերի: և զիշերիք և յարութիւններ ասաց . . .

Forms of 'Alleluiah' for the Night Office, etc., in order.

f. 31^b. առաւառ երգեր կարդ.

Songs at Matins in order.

f. 37. Հարցափառեր ապաշխարութեան. Begin. Հայր երկնաւոր որ առաքեցեր. զմիածին որդիդ քո.

I. e. Forms of the hymn 'Blessed art thou, Lord God of our Fathers,' for Seasons of Penitence, begin. 'Heavenly Father, who didst send thy only born Son . . .'

f. 54^b. Կարգաւ ժամանակեր. Begin. Որ ի հաւրէ առաքեցար փրկելէ:

Introits in order. Begin. 'Who from the Father was sent, Saviour, . . .'

f. 80^b. Մեակդիք ճաշոյ պահոց . . .

Mesedis for the Supper in Seasons of Fasting arranged for the different feriae.

f. 82^b. ճաշոյ մեակդիք յարութեան. Begin. ամ երկիր երկիր պողցեն քեզ . . .

Mesedis for the Supper at the Resurrection Feast. Begin. 'All the earth shall worship thee . . .'

f. 85. Սաղմոսք և ալէլուք յինանցն.

Psalms and forms of the Alleluiah for the Fifty days (i. e. of Advent) . . .

f. 117^b. Սըրբասացութիւն կարգ:

Բազմութիւք հըրշտակաց և զաւրաց երկնաւորաց . . .

Forms of the Sanctus in order.

Begin. 'The multitudes of angels and heavenly hosts . . .'

f. 120. աւագ նր անն ճննդեան և զատկի.

The chief 'Holy is God' for the Feasts of the Birth and of Pascha.

f. 123^b. Երգ բարձման նր խորհրդ:

Song of the Elevation of the holy Mystery.

f. 127. Խոնարհեցեր աղուհացիցն.

Խոնարհեցո նր և լուր ինձ.

Forms of the 'Incline thine ear' for the Bread and Salt Fast (i. e. Lent).

f. 136^b. Փառեր երկկզի:

Սան սրբոց քոց մարտիրոսաց հաշտեա նր . . .

Forms of the Gloria for Vespers.

Begin. 'For the sake of thy holy Martyrs, be reconciled, O Lord, . . .'

f. 150. Մեակդիք ճննդեան տեառն:

Տն ասաց ցիս, որդի իմ ես դու. և ես այսաւր ծընայ ըզքեզ . . .

Mesedis of the Lord's Birth.

Begin. 'The Lord said unto me: Thou art my Son, and I this day have begotten thee . . .'

f. 151^b. Մեակդիք յարութեան.

Mesedis of the Resurrection.

f. 155^b. Մեակդիք մարտիրոսաց.

Mesedis for Feasts of Martyrs.

f. 159. Մեակդիք ապաշխարութեան:

Տեր լուիցես ինձ ի կարդալ իմն . . .

Mesedis for Days of Penitence.

Begin. 'Lord, hearken to me when I cry . . .'

f. 163^b. Ուղեցիք կարգաւ ի փառ:

Ուղեղ եղցի նա աղաւթք իմ, որդէս խունկ առաջի քո . . .

Forms of the 'Let my Prayer' (Ps. cxli. 2) in order for the Gloria.

Begin. 'Let my prayer ascend before thee, like incense . . .'

Colophons (in first hand), f. 179 :—

1. Շ նորհիւ ան սկսայ և ողորմութիւն նորա կատարեցի գետորիկս : Ի թիւս. հայոց : շիւ . Ի յանապատիս երեղ կոչեցել : բնդ հովանեաւ նր անձանիս և նրդն գրեգորի հայաստանեաց լուսաորդին շարձարանաց տեղիս : Արդ աղաչեմ զամենեանն : որք աւկտիբ Ի ամանէ. կամ տեսութիւն հանգիողեր յիշեալեր Ի մաքրարայլ յաղաւթս ձեր զիս զմեղաւք սեւացել զսուտանուն որ կոչի, բանարդես : աղաչեմ զձեղ յիշեալ Ի նր զվաճըրամ զտրասեր կրանաւորն և զիւր մայրական զերից կենն. Անդաց թողութիւն խնդրել յսոյ : և ինքն որ կարող է յամենայնի ձեղ թողութի. շնորհեսցէ : և պարկատուն ամենեցուն շնորհեսցէ պարկես և ողորմութի. պետրոսի հայրպետին ծնողացն հաւրն և մաւրն հոգեցն և ամենայն զարմից նորա.

1. By the grace of God I began, and by his merey I completed these quires. In the year of the Armenians, 744 (1295), in the hermitage called Erez, under the shelter of the holy Deipara and of St. Gregory, Illuminator of Armenia of the place of sufferings. I therefore beseech all who profit by this book or who peruse the same, to commemorate in your pure-gleaming prayers myself, Banarges, blaekened with sin and falsely so-called. I pray you to commemorate in the Lord—Wahram—the holy monk and his Abbess, the female Elder, and to ask of God remission of their sins. And may he who hath power over all grant you remission, and accord his gifts and merey to Petros the Patriarch, to the father and mother who bore him, to his relatives¹ and all his kindred.

2. f. 180^b. In the midst of an ill-written prayer to the Forerunner, and in a later hand :—

Ի թվիս պճ ու ի ժոգ : խամբելքն ծնդէկէր Ի ժու : զ : In the year 814 (1365). Khasmeliq . . .

3. f. 181^b are scribbled the notes :—
 Ես մուքելի որդի պետրոս գրեցի. ամէն.
 Ես էլիաղի որդի մկլիքսէթ գրեցի. ամէն.
 Ես խջայ յսէթիղիլէ

I.e. I Muqel's son, Petros, wrote it. Amen. I son of Eliaz, Mēliqsēth, wrote it. Amen. I Khodsehay Sēth . . .

61

MS. Arm. e. 18—Gandsaran and Talaran, A.D. 1453.

Glazed yellowed paper. Margins frayed and repaired. Size, 7 × 6 × 4 in. Text, 5¼ × 4 in., of

¹ Հողեցն in the MS. is a *vox nihili*.

21 lines. Ff. 277 (really 279, for after f. 130 two are left unnumbered). Writing, bold bologir, with musical notes in the Canticles. Plain red initials and rubrics, and a few rude arabesques. Many folios and quires missing throughout the volume. Oriental binding with flap, of stamped brown leather on boards.

It contains a Gantzaran or collection of liturgical hymns, arranged in the order of the yearly feasts, with special Canticles (*տաղ*) for the days added. This collection is larger than those of the MSS. 25 and 29; but as many of the pieces are mutilated or in fragments, in the following list we refer to the Paris MS. Suppl. 70, as being a nearly complete collection of Gantz and Canticles, gathered from the library of the Mekhitharists of Venice; the missing strophes of each Gantz are set in square brackets, as most of them are acrostic compositions¹.

1. Eve of the Theophany, called Չ'րադաղոյց. *Begin.* Տարիումն ըղձական . . .—Acrost. [Տէր Ա'սի[թա]րա, f. 1. (Cf. Paris MS., f. 1.) A large gap ensues.
2. The 3rd Day of the Theophany. The Gantz is lacking. Canticles: Համենայն ժամ աւրհանմք . . .—Acrost. [Հ]ոհաննիսի երգ, i.e. Song of John (called Plouz), f. 2. (Cf. MS. 25. 3.)—A Canticle of Srik Ter Constantin. Քն բանդ Տոր ծնունդ, f. 3. Ով զարմանալի. f. 4 (P. M., f. 8.)
3. The 4th Day (the Annunciation). Խնդու թեան ձայն, f. 4^b. The first strophe only. (Cf. MS. 25. 2; P. M., f. 116.)
4. The 6th Day. Հաննղական լուտոյն . . .—Acrost. [Հ]ովանէս, f. 5. (P. M., f. 17.)
5. Canticles : Պարագրի անպարագրելին . . . , f. 5^b.
6. Աւետիս մեծ խորհրդոյ, by Gregory of Narek ('Works,' ed. Venice, 1840, p. 466), f. 5^b. The first three lines only remain. (P. M., f. 5^b.)
7. The 7th Day. Խորան փառաց էին . . .—Acrost. [խաշ]ատուր, f. 6. (P. M., f. 12.)
8. Cant. Երգը զարմանալի . . . , f. 7^b.—Աչբն ծողի ծող . . . , f. 7^b. Անաւ եմ գեղեցիկ . . . , f. 8^b. ('Works of Greg. of Narek,' pp. 464–466.)
9. The 8th Day (the Circumcision). Պաշտումն ըղձապին . . . , f. 9. (Cf. MS. 25. 4; P. M., f. 20^b.)
10. Cant. Այսոր նոր խանումն . . . , by Gregory

¹ We notice that in most of the pieces bearing the acrostic 'Nerses' and 'Grigor,' the one means Nerses Shnorhali (12th cent.), and the other Gregory of Khloth (15th cent.) or Gregory of Althamar (16th cent.).

- vard. of Ostan (**Ստանյի**), f. 11. (P. M., f. 11^b, without name.)
- 11. **Մանկից բն բանդ չօր . . .**, by Srik Constantin., f. 11^b. (P. M., f. 21.)
- 12. The Nativity of St. John the Precursor. **Վերագոյն բարի . . .**, with a Cafa.—Acrost. **Վրիպորի է**, f. 13. Wanting the end. (P. M., f. 24.)
- 13. Cant. **Քեզ մատուցանեմք . . .**, f. 16. The last lines only. (P. M., f. 25.)
- 14. **Մնամրմոցն չբեղենաց . . .**, alphabetically, by Nerses Schnorhali, f. 16. (Ven. ed., p. 446; P. M., f. 24^b.)
- 15. Peter of Alexandria and Absalom his Deacon. **Վերաբնակ զոյնալ . . .**—Acrost. **Վարդապետի**, f. 17^b. (P. M., p. 27.)
- 16. Cant. **Ի հանդէս տաւնի քո . . .**, f. 20^b. (P. M., f. 28.)
- 17. Antony the Anchoret. **Իդ Մարմբալ ահաւոր . . .**—Acrost. **Մայիւ երգել**, f. 21^b. (P. M., f. 28^b.)
- 18. Cant. **Մնտոն Մնտոն ոստ անապատի**, f. 25^b. (P. M., f. 30.)
- 19. The holy Kings. (**Եէ**) **Մամադոյական չօր . . .**, by Ter Mkhithar.—Acrost. **Հինգէտասան**, f. 26. (P. M., f. 30^b.)
- 20. Cant. to St. Tiridate. **Մորահրաշ տեսիլ . . .**—Acrost. **Մերտէսիէ**, f. 31. (Ed. Ven., p. 475.)
- 21. **Եւ Տրդատ զոռոյ արքայն . . .**, f. 31. (P. M., f. 54^b.)
- 22. **Արքայ Մրգար ունչայեցի . . .**, f. 32^b. (P. M., f. 203^b.)
- 23. The holy theologian Patriarchs. **Եր Սյեւէ է քոյն . . .**—Acrost. **Սէշասանք**, f. 33. (P. M., f. 223.)
- 24. Cant. **Եկայք տածեալք . . .**, by Nerses.—Acrost. **Երգ**, f. 37^b.
- 25. **Մոր զբախտի քո տը . . .**—Acrost. **Մըվադ բանիս ներսէսի է**, f. 37^b. (Ed. Ven., p. 435; P. M., f. 224^b.)
- 26. **Մշաւր մայր սինն ցնծայ . . .**, alphabetical, f. 38. (P. M., f. 224^b.)
- 27. Cyriacus and Julitta. **Իմ**, f. 39. (Cf. MS. 25. 53; P. M., f. 32^b.)
- 28. Cant. **Սր յուղեալ զուտար մեծաց . . .**, f. 41^b.
- 29. Vahan Golthnatz. **Վրդացեալ քոյն . . .**, with a Cafa.—Acrost. **Վրիպոր**, f. 43. (P. M., f. 34.)
- 30. Cant. **Յագթող զաւրութի . . .**—Acrost. **Յոգհանէսի**, f. 45^b. (P. M., f. 34^b.)
- 31. **Շնորհաց հոգոյն . . .**, by Gregory vard., f. 46. (P. M., f. 34^b, without name.)

- 32^a. Friday of the Aradchavorq (preliminary fast). **Հ**, f. 46^b. (Cf. MS. 25. 8; P. M., f. 39^b.)
- 32^b. Cant. **Պատճառ պարծանաց . . .**, f. 49^b. (P. M., f. 40.)
- 33. Sargis the General. **Մ**, f. 50. (Cf. MS. 25. 66; MS. 29, iii. 5; P. M., f. 42.)
- 34. Cant. **Իքէն պերտիւ հայեմք . . .**—Acrost. **Իյակորայ այս երգ**, f. 52. (P. M., f. 44.)
- 35. **Սկայից հանդիսից . . .**, f. 53. (P. M., f. 44.)
- 36. *Title*: **Երգ սր Սարգիս տը Մարտիրոյ ասացեալ ոչ մեծին, այլ փոքր. Begին. Մըհնեալ է կամին անայն . . .**, by Ter Araquel the Little, f. 53^b.
- 37. **Սուրբ Սարգիս եւ Սարմիրոս յալթոյ . . .**, by the same, f. 57^b.
- 38. Atom and companions. **Ղ. Վեղապանծ լուսոյ . . .**—Acrost. **Վրիպորի**, f. 58. (P. M., f. 45.)
- 39. Cant. **Սր նահատակ Մտոմ . . .**, with a Cafa, by Greg. of Khlath., f. 60. (P. M., f. 45^b, without name.)
- 40. Soukias and companions. **Ղ**, f. 61. (Cf. MS. 25. 9; P. M., f. 46.)
- 41. Cant. **Երջանիկ հոգիահրաշ երանելին . . .**, by Greg. vard., f. 63^b. (P. M., f. 46^b.)
- 42. Oski (Chrysos) Suqias and companions. **Ղ. Խոստովանիմք զբեղ միածին . . .**—Acrost. **Խաշատուք**, f. 65. (P. M., f. 47^b.)—At foot of the page, fol. 67, this curious sentence of the writer: **Վրիպոր փնդան ասել շապաշ տը խաշատուք արիամանոււմ արշիկ թագոս.**
- 43. Cant. **Սր Ռիկի քահանայք նազելի . . .**, of Gregory vard., f. 68. (P. M., f. 48^b.)
- 44. The holy Translators, Sahak and Mesrob. **Ղ. Մարմբալ անրին . . .**, by Mkhithar.—Acrost. **բան քարոզից**, f. 69^b. (P. M., f. 49.)
- 45. Cant. **Եկայք ցնծացուք . . .**, by Nerses.—Acrost. **Երգ այս է ո**, f. 74^b. (P. M., f. 50^b.)
- 46. Leontius, Vardan, and their companions. **Հէ**, f. 75^b. (Cf. MS. 25. 54; P. M., f. 51.)
- 47. Cant. **Ի հանդէս տաւնի ձեր . . .**, f. 78. (P. M., f. 51^b.)
- 48. **Վարդան քաջ վանոյ . . .**, by Vardan the clerk (**տիրացու**).—Acrost. **Վարդանայ է**, f. 79. (P. M., f. 53.)
- 49. The Eve of the Candlemas Day. **Ղ**, f. 79^b. (Cf. MS. 29, iii. 3; P. M., f. 37^b.)
- 50. Cant., f. 81^b. (Cf. MS. 29, iii. 4; P. M., f. 38^b.)
- 51. Candlemas Day (**Տեսան ընդ սոսջ**). **Ղ**, f. 83. (Cf. MS. 25. 6; P. M., f. 36^b.)
- 52. Cant. **Ստեալի ասճարն այսար . . .**, f. 85. (P. M., f. 38.)

- 53. Մյաւր ցնծայ Լէմ . . . , f. 85^b. (Cf. MS. 25. 58 ; P. M., f. 38^b.)
- 54. The holy Patriarchs of the holy Councils. (Խ) Լ՛ծ կենդանի անխմանալի . . . (by Mkhithar of Ayrivank).—Acrost. Մ. յրբ լանեցի, f. 86^b. (P. M., f. 54^b.)
- 55. Canticle of Profession of Faith. Խոստովանիմք նձ զչայր . . . , by Nerses, f. 90^b. (Cf. MS. 36. 2 and 37. 2 ; P. M., f. 56^b.)
- 56. The First Sunday in Lent. Խն. Երբս յաւեժական . . . , by Ter Mkhithar of Erivan.—Acrost. Երեւան [էց]ին, f. 92. (P. M., f. 57.—Acrost. Երեւանեցի.)
- 57. Cant. Չ՛րագ Չ՛շմարիտ . . . , by Nerses, f. 95^b. (P. M., f. 58.)
- 58. Theodorus the General and Mercurius the Soldier. Խր, f. 97. (Cf. MS. 25. 10 ; P. M., f. 59^b.)
- 59. Cant. Քաջամարտիկ մեծ . . . , f. 98^b. (P. M., f. 61^b.)
- 60. Խաղաղարար նոր թագաւոր . . . —Acrost. Խնդրեաց, f. 99. (P. M., f. 61^b.)
- 61. The Second Sunday in Lent. Խն, f. 99^b. (Cf. MS. 25. 11 ; P. M., f. 63.)
- 62. Cant. Պոյիդ անեղ անսկզբան . . . —Acrost. Պրիգորի է այս, f. 103. (Cf. MS. 25. 59 ; P. M., f. 64^b.—Acrost. Պրիգորի է բանս այս.)
- 63. Խմաստթիւն հաւր անեղին . . . , f. 103^b.
- 64. Cyril of Jerusalem. Խն. Ընեղ անմահ ծնունդ . . . , by Ter Araḡel.—Acrost. Մ. յս բան յ՛ոսքիւն, f. 105. (P. M., f. 65^b.)
- 65. Cant. Title : Խ գանձէ ասողէս է կափայս այս. Ըմենիմաստ կամուք վերին . . . —Acrost. Մ. ոսքիւն. Begin. Յաւանեցից նձ յառաջ . . . , f. 108.
- 66. Բայց դու երեք փառաբ . . . , f. 108^b.
- 67. The Third Sunday in Lent. Խէ, f. 109. (Cf. MS. 25. 13.) The first two strophes only.
- 68. The raising of Lazarus, f. 110. (Cf. MS. 25. 20 ; P. M., f. 80.) Wanting the first four strophes.
- 69. Cant. Սրբոց հրեշտակաց զարմանս . . . , by Stephanos.—Acrost. Ստեփանոսի, f. 112^b. (P. M., f. 81.)
- 70. Մոր աւետեաց լուր . . . —Acrost. Մերսեփ երբ, f. 113. (Ed. Ven., p. 379 ; P. M., f. 81.)
- 71. Չայնն այն որ զաշխարհս արար . . . , f. 113. (P. M., f. 81.)
- 72. Palm Sunday (Ս՛եծի ծաղկաբարին). Սն, f. 114. (Cf. MS. 25. 21 ; P. M., f. 82^b.) The end lacking.

- 73. The Great Monday. [Սն.] Պերազոյն է էց . . . —Acrost. [Պ.]րիգորի է սա, f. 116. (P. M., f. 85.)
- 74. The Great Tuesday. Սն. Պործ արարչական . . . —Acrost. Պրիկոր, f. 119. (P. M., f. 87.)
- 75. Cant. Ս երջեյաներեկ աւուրն . . . —Acrost. Ս արդայեանին է, f. 121^b. (P. M., f. 78^b.) The end wanting.
- 76. The Great Wednesday. Սն, f. 123. (Cf. MS. 25. 22.)
- 77. The Great Thursday. [Սն.] Օսհեղ անբնին . . . —Acrost. [Օ.]դակասորդ, f. 124. (P. M., f. 90.)
- 78. Canticle of Washing of Feet. Յերեկոյին հինգշաբաթի . . . , f. 124^b. The end wanting.
- 79. Ընեղ որդին հաւր միածին . . . , by Nerses. Alphabetical up to letter Պ, f. 125. (Ed. Ven., p. 381 ; P. M., f. 96^b.) The first strophe wanting.
- 80. Good Friday, morning office. Կ, f. 126^b. (Cf. MS. 25. 24 ; P. M., f. 93^b.) The last half wanting.
- 81. Երեւալ արտարոյ արտասուալից որբովք . . . , f. 128. (P. M., f. 97^b.)
- 82. Good Friday, mid-day office. Օանեղական ամենից . . . կն.—Acrost. Օսուր, f. 128. (P. M., f. 96^b.) The end wanting.
- 83. Easter Eve, f. 130. (Cf. MS. 25. 25 ; P. M., f. 100^b.) Lacks the first strophe.
- 84. Cant. Որ եղեղոց շնորհս բաշխէ . . . , f. 130^b. (P. M., f. 101^b.) Lacks the end.
- 85. Easter Day. Սեծս ահեղ խորհուրդ . . . —Acrost. [Ս]կրիս, f. 131. (P. M., f. 111.)
- 86. Cant. Հաւր ճառագայթ . . . , f. 132^b. (P. M., f. 103^b.) Lacks the end.
- 87. Ըն կոչի իմ ըստ մարմնոյ . . . , f. 133^b.
- 88. Յնձան այսաւր երկինք . . . , f. 134. (P. M., f. 103^b.)
- 89. The 3rd Day of Easter. Տէր աւրուանական . . . , by Mkhithar of Ayrivank.—Acrost. Տ[էր]ուան [աղա]ն, f. 134^b. (P. M., f. 99^b.)
- 90. Cant. Հաւուն հաւուն արթնացեալ . . . , by Greg. of Narek, f. 136^b. (Ed. Ven., p. 475 ; P. M., f. 107.)
- 91. Յայն ժամ սիրով տիրական . . . , f. 136^b.
- 92. The 4th Day of Easter. Խորհուրդ հրաւիրման . . . —Acrost. [Խոսչատ]ու [ը], f. 137. (P. M., f. 106.)
- 93. Cant. Մոր ձայն աւետեաց . . . , by Nerses.—Acrost. [Մերսես . . . կաթ]ողեկոսի հայոց, f. 139. (Ed. Ven., p. 391 ; P. M., f. 108^b.)

- 94. The 5th Day of Easter. **Մեծ աւետեաց ձայն . . . կէ.**—Acrost. **Մկրտիչ**, f. 138^b. (Cf. MS. 25. 27; P. M., wanting.) A lacuna follows.
- 95. The 6th Day of Easter. Cant. **գործեալ յայտնի պլանրման . . .**, by Nerses, f. 141. (P. M., f. 111^b.) Lacks the beginning.
- 96. The beheading of John the Baptist. **Պոյակն էական . . .**—Acrost. **Պրիգո[ր]**, f. 141. (P. M., f. 112^b.)
- 97. Low Sunday. (**Պոր կիրակէ**, or **կրկնաշաբտիկ**, as named at the foot of the page), **Տ**, f. 143. (Cf. MS. 25. 28; P. M., f. 114.)
- 98. Cant. **Մշտաւր նոր արե . . .**, f. 145^b. (P. M., f. 115^b.)
- 99. **Միաշարթ երեկոյին . . .**, f. 146. (P. M., f. 115^b.)
- 100. All Easter Sundays. (**Պանծ Յարութեան Տատարակաց**.) **Տան Յերկնից խոնարհեալ . . .**—Acrost. **Յարնէ**, f. 147. (P. M., f. 109^b, ascribing to John of Thoulkouran Catholicos of Sis (1489-1525), and acrost. **Յարութեան է.**)
- 101. Cant. **Պոր իմն աւետեաց բարբառ . . .**, by Nerses, f. 148^b. (Ed. Ven., p. 388; P. M., f. 124.)—Acrost. **Պերտէսի է Տայոց կաթոզ կեկոսին.**
- 102. All Sunday's Eve. (**Աիրակամուտ**.) **Նր. Պերամբարձ ան . . .**, with a Cafa.—Acrost. **Պրիգորր**, f. 149^b. (P. M., f. 119^b.)
- 103. Lord's Day. (**Աիրակի աուուր**.) **Նի. Պեւրակոյ գոյից . . .**—Acrost. **Պրիգոր է**, f. 152. (P. M., f. 129.)
- 104. Cant. **[Սէր յառաւառէն] . . .**, f. 154. (P. M., f. 110^b.) The last two strophes only.
- 105. **Երուսաղէմ Երուսաղէմ . . .**, f. 154.
- 106. **Յայն առաւառսին մեծի . . .**, f. 154^b.
- 107. The Night Office. (**Պիշկրապաշտօն**, vigil.) **Նի.**, f. 155^b. (Cf. MS. 25. 30; P. M., f. 123.)
- 108. **Յարեաւ Տան այն արթուն . . .**, f. 158. (P. M., f. 103^b.)
- 109. **Յարեաւ յաուր երրորդին . . .**, f. 158^b.
- 110. **Պտեալ կանայք ողբային . . .**, f. 158^b.—Acrost. **Պերտէսի երգ.** (P. M., f. 135.)
- 111. **Յարեաւ փառաց թագաւորն . . .**, f. 159. (P. M., f. 124^b.)
- 112. **Սայր մարմնաց լոյ բանին . . .**—Acrost. **Սկրտիչ էկր**, f. 159^b. (P. M., f. 105^b.)
- 113. **[Մեծ Տա]ռաւանաւր եկին . . .**—Acrost. **Սկրտիչ է.**, f. 159^b. (P. M., f. 118^b.)
- 114. **Եկեալ Սարիամ մազազենացի . . .**, f. 160. (P. M., f. 116^b.)

- 115. **Պասրն Տրեական . . .**, f. 161. (P. M., f. 118^b.)
- 116. **Պոչէր Տրեշտակն առ վիմին . . .**—Acrost. **Պրիգոր**, f. 162. (P. M., f. 125^b.)
- 117. **Մրմատ անմահութեան . . .**, alphabetically, f. 162^b. (P. M., f. 135.) Up to the letter **Խ**, after which is a lacuna.
- 118. The 3rd Sunday after Easter (**Մշտարհամատրան կիրակէ**.) **Մարբեալ տաճար նր . . .**—Acrost. **[Մ]կրտիչ**, f. 163. (P. M., f. 123.)
- 119. Cant. **Պե եկեալ քահանայակետ . . .**, f. 165^b. (P. M., f. 123.)
- 120. The Apparition of the Cross (at Jerusalem). **Տի. Խակիկց որդի . . .**—Acrost. **Խ [Մ]աթեևոսէ խնդրեաց գրիգորն.** It ends with a versified colophon of the author, f. 166^b. (Cf. MS. 25. 32; P. M., f. 126.)
- 121. Cant. **Խաչն ի նախնումն . . .**, f. 169^b.—**Մշեալ ես փայտ . . .**, f. 170. (P. M., f. 129.)
- 122. Ascension, **Տէ.**, f. 171. (Cf. MS. 25. 31; P. M., f. 130^b.)
- 123. Cant. **Տէր մեր որդի Սարիամու . . .**, f. 173. Lacks the end.
- 124. Sunday after Ascension (**Երկրորդ ծաղկազարդ**), f. 174. (Cf. MS. 25. 32; P. M., f. 133.) Lacks the beginning.
- 125. Cant. **Մշտաւր անդրանիկ Տաւր . . .**—Acrost. **Մեղրիաս վարդապետ**, f. 175. (P. M., f. 133^b.)
- 126. Pentecost. **Յաւետ իսկապէս . . . Տի.**—Acrost. **Յովանէս**, f. 176. (P. M., f. 142.)
- 127. Cant. **Խ մեծի աուուր տաւնիս . . .**, f. 178. (P. M., f. 136^b.)
- 128. The 2nd Day. **Ճ**, f. 179. (Cf. MS. 25. 33; P. M., 137^b.)
- 129. Cant. **Մտանաւր ծաղեաց լոյն . . .**, f. 182^b. (P. M., f. 138.)
- 130. The 3rd Day. **Ճն. Ս կրաւրհնեալ գովեալ . . .**—Acrost. **Ս անիկ ատէ**, f. 183. (P. M., f. 138^b.)
- 131. Cant. **Պրեպեմք Տոլոյն սրբոյ . . .**—Acrost. **Պրիպոյ**, f. 185^b. (P. M., f. 136^b.)
- 132. **Պերհեւեպոբ քաղցր կանանկ . . .**—Acrost. **Պրիպե Տոլոյն տրփոյին իմաստ բանի ընդ Չայնի**, f. 185^b. (P. M., f. 139^b.)
- 133. Ripsime and companions. **Ճր.**, f. 186^b. (Cf. MS. 25. 34; P. M., f. 144.)
- 134. Cant. **Մոաւաւ լուսոյ արեկեան ազանց . . .**, by Nerses.—Acrost. **Մն Տոխիսիմէ կոյն է**, f. 192. (Ed. Ven., p. 468; P. M., f. 145^b.)

135. **Երջանիկ հոգիահարալ . . .**, by Nerses, f. 193. (Ed. Ven., p. 471; P. M., f. 145^b.)
136. St. John the Procursor of Glak. **Չդ. Գոյիդ հրդարի . . .**, with a Cafa.—Acrost. **Գրի-դոր**, f. 194^b. (P. M., f. 146^b.)
137. Cant. **Սկրտիչն քրիստոսի մեծ կարապետն . . .**, f. 196^b. (P. M., f. 147.)
138. Foundation of Edchmiadzin (**Շողակաթ**). **Չդ. տաճարդ երկնային . . .**—Acrost. **Տաւեցս**, f. 197. (P. M., f. 148^b.) The first three strophes are similar with those of § 143 below.
139. Cant. **Սուրբ է տաճար . . .**, f. 199. (P. M., f. 149.) Fragmentary.
140. The Children of Bethlehem. **Չն. Խանդաղակաթ սրտին . . .**—Acrost. **խաչատ[ուր]**, f. 200. (P. M., f. 150.)
141. St. Nerses the Parthe and Khad his Deacon. **Չդ. Գոյ մեղ ցրնծալի**.—Acrost. **Գրի-դորի**, f. 202. (P. M., f. 205^b.)
142. Cant. **Մոր մեծահանդէս տաւնի . . .**, f. 204. (P. M., f. 153^b.)
143. The Sons and Grandsons of St. Gregory. **Չէ. Մոր թագ պետական . . .**—Acrost. **[Տաւ]նից ա[տե]լ**, f. 205. (P. M., f. 155.)
144. Cant. **Գովեստ քեղ բարեաց . . .**—Acrost. **Գրիգորի է**, f. 207^b. (P. M., f. 156^b.)
145. The Prophets. **Չը. Խորհուրդ անքնին . . .**—Acrost. **Խորհրդոցն**, f. 209. (P. M., f. 217^b.)
146. Cant. **Մորահարալ տաւնիս . . .**, by Nerses.—Acrost. **Մերսէսի երդ**, f. 213^b. (Ed. Ven., p. 431; P. M., f. 219.)
147. Cant. **Մատուածային խորոցն անձառ . . .**, f. 214. (P. M., f. 218^b.)
148. **Սայր հաւատոյ սուրբ հարսնարան . . .**, f. 215^b.
149. The Transfiguration (**Սարգսիս**), f. 216. (Cf. MS. 25. 35; P. M., f. 160.)
150. Cant. **Մրիթական ըլցն . . .**, f. 217^b. (P. M., f. 160^b.)
151. **Խաւսէր բանիւ նա հայրական . . .**, by Nerses, f. 218. (P. M., f. 160^b.)
152. **Տէր փառոց այսաւր ի թարաւր . . .**, f. 219. (P. M., f. 162.)
153. **Գերահարալ սատուած դուրդ . . .**—Acrost. **Գրիգորի է**, f. 220.
154. **Գօհար վարդն փառ առեալ . . .**, by Greg. of Narek, f. 220^b. (Ed. Ven., p. 482; P. M., f. 162^b.)
155. Assumption. **Չ, Գօհարանեալ սուրբ**, f. 221^b. (Cf. MS. 25. 36; P. M., f. 170^b.)
156. Cant. **Մյաւր Գարրիէլ . . .**, by Nerses, f. 224. (Ed. Ven., p. 409; P. M., f. 165^b.)
157. **Մնարատ տաճար . . .**, by Nerses, f. 225. (Ed. Ven., p. 409; P. M., f. 167.)
158. The 3rd Day. **Չն. Մեծապայծառ հրաչա-կերս . . .**—Acrost. **Մկրտիչ**, f. 226. (P. M., f. 166, abridged.)
159. Cant. **Սայր կենդանեաց . . .**—Acrost. **Մեծին թորոսի**, f. 229. (P. M., but beginning with **Խաննայի սերորէ . . .**—Acrost. **ի խնդ-րոյ մեծին թորոսի է**.)
160. **Մատուածածին մայր լուսոյ . . .**, f. 229^b. (P. M., f. 168^b.)
161. **Մասնաճաշակ պողոյն . . .**, by Plouzard, alphabetically, f. 230. (P. M., f. 17^b.)
162. **Յանեղական լուսոյն . . .**, by the same, f. 232. (P. M., f. 10.)
163. **Գովեստ Բերկրանաց . . .**—Acrost. **Գովեստ ի սուրբ կոյն Սարիամ է**, f. 232. (P. M., f. 10.)
164. **Մատուածածին կոյս երանեալ . . .**, f. 234. (P. M., f. 14.)
165. **Ողջոյն ընդ քեղ Սարիամ . . .**, f. 234^b. (P. M., f. 169^b.)
166. **Նաղիկ պայծառ ծովային . . .**, f. 235. (P. M., f. 21^b.)
167. *Title: Սան երկց ամաց ի տաճարն. Begin.* **Մյաւր պարզողն զերկնս . . .**, f. 236.
168. **Յաւր նաւակատեաց նորոյ մեծի տաճարիդ . . .**, by Gregory, Catholicos (of A[thamar]), f. 236^b.
169. St. John the Prophet and Job the Just. **Մեծապայծառ փառաւր . . . Չը**.—Acrost. **Մկրտիչ**, f. 238^b. (P. M., f. 23^b.)
170. Cant. **Յովհաննէս մեծ մարգարէ . . .**, f. 239. (P. M., f. 26.) Lacks the beginning.
171. The Raising of the holy Cross (**խաչ վերաց**). **Յայն եղեմական դրախտին . . .**, by John of Thoulkouran, f. 240^b. The first strophe only. (Cf. MS. 25. 37; P. M. wanting.)
172. St. George the General. . . . **ին վկայի մատիր յաղերս որդոյն միածնի . . .**, being only the ending at the Gands, f. 241.
173. Cant. **Ի հանդիսական տաւնիս . . .**, f. 241, out of the ten strophes only the first three. (P. M., f. 182.)
174. The holy Cross at Varag. This canon should come after f. 247, but is lost in this MS.
175. Cant. **Մյաւր մեծ զարմանք հրաշից . . .**, f. 242. (P. M., f. 183.)

- 176. Այսաւր ի ձեռն խաչին . . . , f. 243. (P. M., f. 182.)
- 177. The Apostles and the Disciples, զ՛. Պերազոյն զոյէ . . . , f. 243. (Cf. MS. 25. 41; P. M., f. 222.) The first two strophes only.
- 178. Cant. . . . Նիկողոսմոս մեծդ երանեալ, Պամայիկէ Հրմոսփարժեալ . . . , f. 244. Lacks the beginning.
- 179. The Invention of the holy Cross. Խաչիքոքն երկիրպագանեմք . . . —Acrost. Խաչաւա[ու]ր, f. 244^b. (P. M., f. 185.)
- 180. Cant. Այսաւր մեծ զարմանք հրաշից . . . , f. 246^b. (Cf. § 178 above.)
- 181. Աւրհնեալ ես փայտ շնորհաւք լցեալ . . . , f. 247.
- 182. Ի Երուսաղէմ դնամ . . . , f. 247^b. (P. M., f. 175^b.)
- 183. The holy Virgins. Ի սկզբան էիդ . . . , by Ter Mkhithar. —Acrost. Ի փառ[ս] Տեա[ն]ն, f. 248, a fragmentary piece. (P. M., f. 232^b.)
- 184. Cant. Այսք իմաստութեամբ զլսպտերս . . . , f. 250. (P. M., f. 230.) Four strophes extract from § 190.
- 185. Ի կենարար փայտէն ծաղկեալ . . . , f. 250^b. (P. M., f. 233.)
- 186. The holy Martyrs. Խոնարհեալ բանին . . . —Acrost. Խաչատուր, f. 251. (P. M., f. 227^b.)
- 187. Cant. Արեգակն արդար ըզհուր սիրոյ . . . , by Nerses, alphabetically, f. 253. (Ed. Ven., p. 438.) Gands of Martyrs, f. 236^b.
- 188. All Saints, by David Wartapet. Պաւանեցէք որդիք աւրինաց . . . —Acrost. Պաւի[թ]է, f. 254^b. (P. M., f. 193^b.) Lacks the end.
- 189. All Souls. . . . սոն զհրախց բերանն, զլաււարն աղջամուղջ . . . , f. 256. Lacks the beginning.
- 190. Cant. Խաւովմք առ ձեզ որ լըք . . . , by Mkhithar.
- 191. Երանուհի երկնային քաղաք անամին . . . All but the end is missing.
- 192. Gands for the Burial of a Priest. Մեծ է անուն հաւար . . . —Acrost. Մանգիկէ է, i. e. of Daniel, f. 258.
- 193. Cant. Աւտիս բեղ Մարիամ . . . , alphabetically, f. 263^b. Lacks the middle portion.
- 194. The colophon of the copyist, f. 264.

The following pieces are by alien writers.

- 1. Canon of benediction of church-house (ժամատուն) and congregation. *Begin.* Աւրհնեալ է ամենաբաւ ողորմութիւն սրբոյ

- երրորդութեան . . . , f. 266. The second leaf and the end lost.
- 2. Eulogium in verse on the Gantzaran. *Title:* Պովեառ դա — *Begin.* զովեմք ըզբեղ ովգաւ[նձարան], ը[ամ]եալ բանիւ շնորոզական, etc.—Acrost. Պրիգորի ե իրդս բանի, f. 275.
- 3. 'Here is the scheme of Paul'—extract from the MSS. of Epistles of St. Paul, without title. Պլխա[ւոր ես] անային կրանիցն վարդապետ . . . , f. 275.
- 4. Riddles (?), three in number, fragmentary, without any title. *Begin.* Մունիր կանող ե Չային ի խոր, . . . ընդ յարձակ իրաւ խրմնգոր . . . , f. 275^b. Wanting the end.
- 5. The end of a Gands in vulgar Armenian on Hell. . . . Պժտոց հոս կուգայ լեւ կուզողամ . . . , f. 276.
- 6. Another fragment of a Gands on Prophets. . . . Որոց անդրանիկըն կային, նյ շեղե նաբաժին . . . , f. 277. In another hand, see above after f. 213.

Colophons (f. 264, in first hand):—

1. Փառք ամենասուրբ երրորդութեան . . . արդ զրեցաւ . . . զանձարանս, ի գեւղս որ կոչի արան : ընդ հովանեաւ սուրբ անձանիս : ձեռամբ ամենամեղ ե փրժուն սուտանուն մկրիսէթ զրչէ : ի թվկնութեա հայոց : չբ : ի հայրապետութե տէր զրիգորոյ, ե ի զանութե տաճկաց ջրհանչահի, որ յայսմ ամի մորելի երեկ ե շատ աւերք էած ի տեղիս տեղիս : զոր ե յուսամք ի տէր աստուած ամենայնի որ ողորմի իւր արարածոց ե բառնայ զամ պատուհաս ի յաշխարհէ : Այլ ես . . . մկրիսէթ էրէցս գրեցի զանձառնն զանձատերտս, ցաւադին անձամբ ե վշապիլց մարմնով, ՚ի յանցանս աշխարհի, վն յիշատակ հողոյ իմոյ, ե ծնողաց իմոց, հաւրն Վասիւրիան, ե մաւրն նուր ջհանին, ե եզօրն յովանիսին ե այտինին, որ այս տարի փոխեցաւ առ քն, ե մեր բեկեալ սրտիւ մնացաք . . . : ե քվերացն թուխ տարին ե խոշարին, ե որոյցն գալուստ քահանային, ե զաղարին, անդրեափն, ե նորատունկ պատանեակ տիրացլին, որ եաւթն ամնայ որբ մնաց ի մաւրէ : ե գտարն անթառանին, ե որդոյ նորին նորայրորոջ, ներամայ զինին, ե հաւրն իւրոյ անպովին : Այլ ե յիշեցէք միով նր ողորմոյլի զմարդարայ արեղն մայրն, որ մէկ գաստայ թուխա գրոցս աւգնութի էր ետ : ի յոտս ձեր անկեալ աղաչեմ ով նր քահանայք յորմամ կանանկէք, կամ օրինակէք, կամ մեղեղի ե սաղ ուսանիք յիշեցէք ե ողորմի ասէք ուղիւ սրտիւ մկրիսէթ զըծողի,

և նորակնունք մելքիսէթ ծաղկողի, որէ այս առաջին ծաղկին . . . յիշեցէք զճնաւդն մեր. և կենակիցն ըզխոնծէն, որ կարծաւրայ չանդեաւ ի քն՝ և եթող մեծ խոց զաւակաց իւրոց :

1. Glory to the All-Holy Trinity . . . Now this Thesaurus was written in the village called Awan, under shelter of the holy Deipara, by the sinful and contaminated falsely-named scribe Mēlqisēth, in the year of the Armenians 902, in the patriarchate of Tēr Gregory, and in the Khanate of the Tadjik of Dschühanshah laid waste the land far and wide. Wherefore we hope the Lord God of all may take pity on his creatures and avert all chastisement from the land. But I . . . Mēlqisēth the elder wrote this inspired Thesaurus (*Gaulsaran*), afflicted in soul and suffering in body, as a memorial of myself and my parents, of my father Fakhrik and of my mother Nur Dsehban, and of my brother Yowanes, and of Aytin who in this year passed away to Christ, while we broken in heart are left . . . , and of my sisters Thukh Tar and Khoshaq, and of sons, of Galust the priest, and of Lazar, of Andreas, and of the tender stripling Tiratzu, who at the age of seven years is left an orphan by his mother's death, and of the daughter Antharan and her son newly born Ne Qamaydin, and his (*or her*) father Astuadzapow. But remember also and say a *miserere* for the mother of Abel, Margar the religious who aided us in preparing the paper. Falling at your feet I pray you, holy priests, when you copy or modulate these chants, or who learn these melodies and songs, remember and say a *miserere* with upright heart for Mēlqisēth the illuminator, whose first work of illumination this book is . . . Remember our parents and my partner in life Khondzēn, who untimely has gone to rest in Christ, and left in us the sting of regret for her.

In a later hand, f. 265^b :—

2. Օգիւրջին ստացող . . . զթուրուանդայ՝ և զիւր չամեստ երկիւղած դուստրն ծովինար և զայլ անարեան առու մերձաւորք.

Remember the last owner . . . Thurvanday, and his modest and reverent daughter Dzowinar and his other blood-relations . . .

3. Յիշեցէք նորջինուոյ . . . թուով անձը :

Remember Norshini . . . in the year 1108 (1659). In rude hand and half effaced.

4. Մյս Գանձարանս նորջինուա ծրի եկեղեցումն յիշատակ մնաց . . . յիշէ զբարեպապար զմեզ սամած նորայրողոնդ: պայքաւ որ մեկին անուամն (*sic*). Վսորփտանն : մեկին անուամն : րնոէանն : յիշեցէք : թվականն. Ուրիշ : այոճ. այոճ. այոճ. ոճ ոճ ոճ.

This Thesaurus remained as a memorial gratuitously to the church of Norshini newly builded(?)

. . . remember the two sinful clerks, tender children, the one named Nsophtaen, the other Rnoetn, in the year 1093 (1644). Ayo. Ayo. Ayo. Yo. Yo. Yo.

5. *Ibidem*. Մյլ և յիշեցէք՝ զվեր թուրփանդէ թոան, զիգնատիոս տր կարնկեն, որ ետ զայս երգարանս, սբ ոճաննիսի եկեղեցոյն ՚ի յիշատակ իւր . . .

But remember also the above-named Thurvandē's grandson, Ignatios Tēr Karapet, who gave this song-book to the Church of St. John as a memorial of himself . . .

The same Ignatios asks for our prayers in a note, f. 276^b, and styles himself a servant of the Church of St. John, under date 1798, in the month Dama, 18th. As this month was used in the calendar of Azariah, and this calendar among the Armenians of Julfa, it is probable that this MS. was at Ispahan. The same Ignatios writes a similar note inside the first cover.

62

MS. Arm. f. 23—Antiphonary, 14th cent.

Glazed brownish paper. Size, 5½ × 4 × 1½ in. Text, 4¼ × 2¾ in., of 19 lines in a page. Quires, 11, of 12 ff. Ff. 120. Writing, bolorgir of 14th cent., with musical signs. The rubrics and the initial capital letters, with some simple arabesques and head-pieces are in red. The beginning and the end of the volume are missing, as well as many folios of the 8th quire, and the first of the 11th. Much thumbed and worn. Oriental binding with stamped leather.

It contains an Antiphonary in usual form for the use of a chanter, similar to MSS. 21, 22, and 60 of this catalogue, with the last of which it agrees in the matter of contents.

1. Գիշերային երգ, beginning with . . . ցէք եւղլապտերս ջերմ արտասուաւք . . . , f. 2, i. e. Hymn of Night Office.
2. Կարգ Կանոնադրւոյն միաճամուռ, f. 2^b. Order of the Heads of Canons in general.
3. Թագաւորք Մպաշխարութեան, f. 7. Forms of the 'O King,' for days of penance.
4. Թագաւորք Մարտիրոսաց, f. 12^b. Forms of the 'O King,' for feasts of martyrs.
5. Կարգ զիշերութեան Մլլուաց,—according to the eight tones, f. 17. Order of the Alleluiahs in the Night Office.
6. Մաւաւտեան Երգեր պահոց և պլոց տաւնից. Մյս տուր տր աչաց իմոց . . . , f. 28^b. Hymns at Dawn for fasts and feasts.
7. Հարցափառեր Մպաշխարութեան,—according to the eight tones, f. 33. Forms of the

‘Blessed art thou, Lord God of our Fathers.’

- 8. Չ'աշոյ յամամտեր միահամուռ, f. 45^b.
- 9. Չ'աշոյ Ս'եսեղիք Այաշխարութեան, f. 61^b.
- 10. Չ'աշոյ Ս'եսեղիք Յարութեան ան, f. 63.
- 11. Չ'աշոյ Ատողոզիք Յինանցն. Երանեալէ սյր . . . , f. 65.
- 12. Չ'աշոյ Աւելուք միահամուռ,—according to the eight tones, f. 65. Lacking the end.
- 13. (Արրասացութեւնք). Lacking the beginning, . . . իջեալ ի յերկնից . . . , f. 85.
- 14. Ծոննիկ և Օգտակի Աւաղ 'սք անն, f. 86^b.
- 15. Օգնի սրբասացութեան յառաջ բերեալ Սիոք յերեսայից . . . , f. 86^b. Lacking the end.
- 16. (Երեկոյեան ժամուն. խոնարհեցոյ և ապրեցոյ),—according to the eight tones, f. 87. Lacking the beginning.
- 17. Աւաղ Ս'եսեղի Աղուհացիցն. Վարձո զես սր . . . , f. 90.
- 18. Ատողոզիք Աղուհացիցն. Աղորմեաց ինձ ան . . . , f. 92^b. — Աւաղ Աւրրաթուն. Յարուցեալ վկայք շարն . . . , f. 93.
- 19. Խոնարհեցուք հասարակաց աւուրց, f. 93^b.
- 20. Երեկոյի փառեր. Արբոց Սարտիրոսաց. Անն սրբոց քոց մարտիրոսաց հաշտեա տր . . . , f. 94^b.
- 21. Ս'եսեղիք ծննդեան,—Յարութեան,—Սարտիրոսաց,—Այաշխարութեան, f. 103^b. Lacking the end.
- 22. [(Աղիկ եղիցիք)], f. 112. Lacking the beginning and end.
- 23. Կարգ Աղղեցեաց միահամուռ. Աղիկ եղիցին աղաւթք իմ որպէս, f. 120^b. Here ends the book.

No records, except on f. 96^b imprints of a stamp with legend: յակոր ծն, i.e. Yakob servant.

63

MS. Arm. c. 1—Lectionary, A.D. 1632.

Glazed cotton paper, of brownish hue. Size, 13 3/8 x 8 3/8 x 3 in. Text, 9 3/4 x 6 1/2. In two columns, some of 35 lines, some of 33 or less, toward the end of the volume, and ruled on both sides. Quires, 37, of 12 leaves each. Ff. 432. One leaf is cut out after ff. 217 and 227 respectively. Writing, large bologir, clear and well-formed, but towards the end of the volume becoming bolder and careless. A more recent hand supplies in the margins *passim* passages omitted in the text. Oriental binding in strong wooden plates covered

with brown stamped leather, folios edged in red. It bears a flap, and traces of 3 pegs and 3 studs.

It contains a Lectionary (Չ'աշոյգիրք), entitled by the copyist, in his colophon, Տարեկիրք. It follows the new arrangement made in the 15th cent., which differs from the old, chiefly in addition of more Saints' days. (Cf. MSS. 26 and 27 of this catalogue.) So it agrees in all but a few particulars with the editions of Venice (1688) and Constantinople (1732). The commemorations of St. Cyriacus and that of St. Vahan Golthnatzi are omitted. *Stologis* and *sharakans* with musical notes are added in a smaller hand (the same as wrote the main text), and where (as e.g. ff. 126, 144) the scribe found his archetype defective, he leaves blanks or lacunae.

Throughout the volume the rubrics are in red, and the headings of each day bear a large initial, and a coloured arabesque in the margin. The great liturgical divisions of the year are distinguished by superb head-pieces and arabesques. The most conspicuous of these mark the beginning of the festivals of Theophany (f. 2) and Resurrection (f. 152), and of Pentecost, f. 228. In the one on f. 152 the head-piece includes a vignette of the Deipara with the infant Jesus, and on the two sides erect figures of Peter and Paul. These are accompanied on the opposite pages by full-paged pictures by another and ruder hand, of about 9 1/2 x 6 1/2 in., each richly coloured upon gold ground. The subjects of these full-page illuminations are:—

- 1. The Adoration of the Magi, f. 1^b.
- 2. The Myrrhophore woman (two figures) and an Angel at the Holy Sepulchre, f. 150^b.
- 3. The Resurrection of the Saviour, f. 151^b.

The last of these betrays the influence of Italian art.

Colophons (the longest is the final one, f. 431^b):—

1. Փառք . . . Արդ ևս անպիտան և անխնայ գրիչս շտեփաննոսս . . սկսա և . . կատարեցի զսք գիրքս որ կոչն տարեկիրք : քանզի ունի սա զբոլոր մասունս տանից աւրուեալ կանաց զոր սք հարքն հաստատեցին զընթեքցուածն զոր յակոյբոս եղբայր ան, և կիրեղ եմյ հայրապետն հաստատեցին . . . ի խնդրոյ պարոն և մեծահաւատ խաւճաբարազ զամին և պարաբխալին . . . կատարեցաւ սա ի թուահանութեան հայոց. և և ձ. ամին : ի հայրապետութեան հայոց անասն մնլնէսի և արհիւնդութեան մերոյ մայրաքաղաքիս ան խաչատուրի ամրիմ աղանդոյ. ի թագաւորութե պարսից շահ սէփու. և ի շխանութե մերո գիւղիս պարոն խաչանազարի. ի քաղաքս

չաւչ ի զիւզս ճուզայ որ է հինն հայաւ ստանեալց : Արդ աղաչեմ զնձեցողսդ և կամ զհարեանցի տեսանողսդ . յիշեցէք ՚ի ժամ անարիւն զնմանն՝ գառինն . զիււ ճա բարազամն և պարաբրազն և զճնաւդն իւրեանց զԹորոսն և զԹանթախն և քեռքն իւրեանց զմբրատիկն և բրգուլ պարիխանն՝ և հանգուցեալ եղբարքն մխիթարն սափարն և զհանգուցեալ որդիքն աւետիկն մարիամն . և կողակիցքն իւրեանց ոսկիատիկն բուուպիկն : Գարձեալ . . զպարոն բարազամն՝ և զմեծ պայն իւր եզտանպաչինն . և զմեծ մամն զիւանն . և իւր պայն մխիթարն և իւր հանիկն գոյիանէն և հաւր եղբարքն աղբրասեղն փերբաչինն . սատրաչինն գրիգորն . և հաւր եղբաւր որդիքն ըստեփանոսն եղտանիւզինն . մալաղատն . զաքարէն յակորջանն . . .

և արգ՝ անյիշելի ստեփաննոս յիշման արժանի արարէք եղբարք . և սխալանայ և խոչորուծե գրիս մի մեղադրէք զի իմ կարն այսէ : Գարձեալ յիշեցէք զվարդապետն իմ զխաչատուր վարդապետն . և զճարկաւղ սորա զմկրտիչ վարպետն և ՚իւր ընտրեալ աւելեան զտր պետրոս աշակերտն .

Գարձեալ յիշեցէք զխաւճա բարազամն և հարեղբաւր որդին . զտր զուկանն .

i. Glory, etc. . . Now I, unprofitable and dull scribe, no-Stephanus . . began and . . . completed this book called 'Taregirq,' because it contains all the portions for dominical feasts which the holy Fathers fixed, the lections which Jacobus, the Lord's brother, and Cyril, patriarch of Jerusalem, fixed . . . At the request of Paron, and of the most faithful Khodja Barajam and Parajiaz . . . it was completed in the era of the Armenians 1080 (1631), under the patriarchate over Armenians of Tēr Moses and during the archepiscopate in our metropolis of Tēr Khatchatur, a spotless dove. In the reign over Persia of Shah Sēfi, and during the government of our village by Paron Khadsebanazar, in the city of Shaush, in the village of Djula, which is the settlement of Armenians. So then I pray my readers, as also those who perfunctorily look at it, to commemorate in the hour of the bloodless sacrifice of the lamb Khandja Barajam and Parajiaz, and their parents Thoros and Thanthak, and their sister Mērtatik and Gul Parikhan, and their deceased brothers Mkhithar, Saphar, and deceased sons Avetik, Mariam, and their partners Oskiatik and Rupik. Again . . . remember Paron Barajam and his great grandsire Eztanpashkh, and great grandmother Gilan, and his grandsire Mkhithar, and his grandmother Gayiana, and his father's brothers Albrasel Phirbashkh, Satbashkl Grigor; and his father's

brother's sons Stephanos Eztanbashkh, Malazat, Zaqarē Yakob Dsehan . . .

And now deem worthy of commemoration the unmentionable Stephanos, my brethren, and blame not the faults and rudeness of my writing, for I have here done my best. Again remember my teacher, Khatchatur wardapet, and the Illuminators of the book, Mkrtitch warpet, and his chosen pupil Tēr Petros his disciple. Again remember Khandja Barajam and his father's brother's son, Tēr Lukas.

In addition to the above colophons at the end of the volumes about fifty more short ones are scattered throughout the text. Thus:—

f. 11^b. In the lower margin is written in a small bolorigir and in faded yellow ink the draft of a contract (աւրինակ ճառցն լիակատար) between the copyist and one Mahdas Stephanos for the supplying by the latter of paper for the book at so many *tomans* to be paid monthly by the scribe. The note also stipulates for illuminations, but is too obliterated to be read in its entirety.

f. 50. Our prayers are asked for owner and scribe.

f. 149. For the owner and his kin and for the scribe, who further asks us to remember Mltēs' son Stephanos (զմղտէսի ստեփաննոսն) the furtherer of his work. The names are those of colophon 1.

f. 285. After mention of the owner, scribe, and Mahdasi (մահդասի sic) Stephanos, promoter of the good work, the scribe continues:—

և ընխաւսրմորուս տր զուկասին . . մանաւանդ միարանիցն . տէր զազարին . զտէր սարգսին . տէր աստուածատուրին . տէր մխիթարին . տէր ատաբեկին . տէր մկրտչին . տէր մարտիրոսին . տէր քոսակին . տէր ստեփաննոսին . տէր այլով անհի .

f. 345. In lower margin:—

Երկու շաբաթօր : մամուսայ՝ և փիլիկտիմնի, և սիմէոնի սիւնակեցոյ : և պահք վարապայ խաչին : Ս այ քեզ ստեփաննոս . որ յայս մուտր խիստ զարհուրեցար : եղբարք լսեցի թէ քո աներն թուանկաւ սպաննաւ . վերջն սուտ էր ապա երիջաննեց բահարի սղած ատաբեկն էր : թվին հայոց ուճ . բայց մարդոյ մեզ չկայր : երեսն սեաւ սասանային :

i. e. Second *Feria*. Feast of Mamas and Philitemon, and of Simeon of Simik, and fast of the Cross of Warag. Woe to thee Stephanus, who to-day wast fearfully frightened. I heard from the brethren that thy kinsman is slain. His end was treacherous. It was Araquel, child of Eridsehanentz

Bahar, in the year of the Armenians 1080 (1631). But it was through no sin of human being, but the black face of Satan.

This MS. contains, f. 115 foll. (not the ancient rite of Washing of the Feet on Maundy Thursday, but) the rite of Ephrem Syrus, translated in the 11th cent. by Gregory Wkayasēr Catholicos: f. 192, the Epistle of Cyril of Jerusalem to the Emperor Constantine; and f. 229^b, the Pentecostal Prayers of Chrysostom and the Homily of Nerses Catholicos, called his Panegyric of the Holy Spirit. Like most lectionaries, it gives, f. 113^b, the bishop's address before the Evening Communion of Maundy Thursday and on f. 10^b following the rite of Blessing the Waters on the Epiphany.

64

MS. Arm. c. 3—Menologium, 16th cent.

Glazed paper slightly yellowed, many of the margins frayed, but repaired. Size, 14½ × 10½ × 5 in. Text, 11¾ × 8. In double columns of 36 lines. Quires, 47, of 12 leaves each. Ff. 561. Hands, two (see below), both bolorgir, bold and clear of 16th cent., with stress accents for reading and archaic punctuation. A coloured head-piece precedes the text. Red initials and rubricated text at beginning of each feast-day. Oriental binding with flap. Ff. 545-561 are in a later and clumsier bolorgir, on coarser paper.

Contents, a menologium or *yaysmarourq*, after the redaction of Gregory of Klath, as is expressly stated. The contents vary little from those of MS. 30, except that there are several additional pieces, and an occasional difference of order. These variations are noticed in the following table, month by month. The sections are those of MS. 30; additional pieces are marked by an asterisk and their number is that of MS. 30 after which they follow.

August, ff. 1-37.

- 13. *Add.* § 5*. Commemoration of the Catholicos Gregory IV and his brother Nerses IV and their successors. *Begin.* Ի չկը ամին յամսեանն տրե վախճանեցաւ տր ի արտեղ . . . , ff. 5^b-7.
- 17. §§ 12, 12*. History of the Effigy of Virgin Mary of the convent called Hogvotz. *Begin.* Յորժամ գիտաց երանելին Յովհաննէս զննջումն նձածին կուսին. Սարխանյ առեալ առիտակ մի կիսարբի, ff. 14-15^b.
- 18. §§ 13, 14, 15. (Acts of Laurus (*Khoros*) and Florus, of Diomedes, of Stephen of Ulmi), ff. 15^b-19.

- 23. §§ 23, 24, 25, followed by Stephen of Ulmi with the note: Սորա պատմութիւն գրած է ի յաւրաստոսի ժը, i.e. his history was written on Aug. 18, f. 25^b. (See MS. 30, § 15.)
- 24^a. §§ 26, 26*. Timotheus of Palestine, M., f. 26. (Bas. Men. Aug. 19.)
- 24^b. § 26**. Agapius and Thecla of Gaza, f. 26^b. (Bas. Men. Aug. 19.)

September, ff. 37(*bis*)^a-79.

- 2. §§ 41, 42, f. 38^b.
- 3. §§ 44, 45, 43, f. 39^b.
- 4. § 47. Babylas, Bishop of Antioch. At the end an address 'to the pastors of the church,' wanting in the MS. 30. *Begin.* Եւ արդ լուարուք հովիւք բանաւոր հաւակց . . . բարողեցէք համարձակ ըստ նմանութե նր հայրապետին ի արեւելոյ . . . , ff. 41-42.
- 10. §§ 58, 59, 61, 62, 63, f. 50.
- 11. §§ 64, 65, 60, f. 51.
- 17. §§ 76, 76*. Trophimus, Dorimedon, and Sabbatius (MS. Սարասիանա), f. 62. (Bas. Men. Sept. 19.)

October, ff. 79-118^b.

- 9. § 127. *Omitted.*
- 10. § 129. The eulogium on St. John is attributed to 'Gregory' [of Khloth]: 'Գրեցոր վարդապետ ճառիս յարեւոյճ' f. 93^b.
- 12. §§ 133, 134, 135, 135*. Varus and his six companions, in Egypt, ff. 94^b-95^b. (Bas. Men. Oct. 25.)
- 15. §§ 140, 141, 706. (An abridgment.) F. 98^b.
- 18. §§ 146, 151, 148, 148*. Varus, M., f. 102^b. (Cp. § 135*.)
- 19. §§ 149, 150, 159-161, 169, ff. 103-104.
- 21. §§ 153, 153*. Malachia vardapet. + 1284, ff. 105-106^b.
- 25. §§ 157, 158, f. 111.
- 26^a. §§ 147, 162, 162*. Sembat Bagratouni. *Begin.* Ի ինչ թուականն Հայոց թագաւորէր Պարսից Խոսրով, և Սմբատ ՚հազարասունի բաղում մարտս յարգարէր . . . , ff. 112^b-113.
- 26^b. § 163. Soukias and his companions. 'Գրած է ի նաւասարդի մէ,' i.e. written out at Navasard, f. 17 (§ 30), f. 113.
- 30. §§ 168, 168*. Vision of Proclus on St. John Chrysostom, f. 117.

November, ff. 118^b-170^b.

- 1. §§ 176, 176*. Eulogium on all saints. *Begin.* Վաթողիկէ եկեղեցի նր երկին ի յերկրի հաստատեցաւ . . . , ff. 120-123.
- 2. §§ 177, 182*. (S. Martin, f. 123.)

3. § 181, f. 124.
 4. § 178, f. 126.
 5. §§ 179, 180, f. 127.
 6. § 183, f. 128.
 7. §§ 182, 182*. Commemoration of meteors and earthquakes in Constantinople, Armenia (A.D. 726), and Syria (A.D. 728), ff. 130-130^b.
 14. §§ 197, 198, 199, f. 141.
 15. §§ 195, 214, f. 142^b.
 16. § 196, f. 144.
 17. § 201, f. 145^b.
 20. § 204, f. 152.
 22. §§ 207, 209, 208, 205, f. 154.
 25. §§ 218, 218*. Lamentation of Moses of Khoren, f. 161^b. (*Hist. of Arm.* III, 68.)
 26. §§ 216, 215, 215*. Miracles to prove that it is good to light candles for the dead on Saturdays, ff. 164-164^b.
 28. § 219, f. 165^b.

December, ff. 170^b-216¹.

4. §§ 234, 235.
 5. § 228.
 6. § 229.
 7. §§ 231-233, 230.
 9. § 237. 'Գրած է ի սեպտ. 8. Գիտ և կարգա,' i.e. 'written out at Sept. 8, find and read' (§ 56).
 16. §§ 248-250, 247.
 18. §§ 255, 256.
 19. § 261. Vision of St. Gregory. *Begin. Մտե նքն Գրիգոր ընդ հրեշտակն. Յորժամ անուս զմարդու հոգին ուր տանիս . . .*, f. 203^b. (MS. 30 instead of this relates the vision of the same saint concerning the construction of the church of Edchmiadzin.) On this day is also added § 257.
 20. §§ 262, 262*. Juliana, V. and M., f. 205^b.
 22. §§ 265, 267, 251.
 24. §§ 269, 270, 258, 259.
 25. §§ 271, 266.
 29. §§ 276, 278.

January, ff. 226-279.

3. §§ 285, 285*. Life of Ter Stephanos vard., son of Ter Yousik, ff. 233^b-235.
 4. §§ 287, 287*. Abraham the patriarch, ff. 235^b-236^b.
 7. §§ 297, 298.

11. §§ 307, 316, 309, 308.
 14. §§ 315, 317.
 16. §§ 319, 319*. Theogones, Bishop of Paria (MS. *պորիոյ*), f. 255^b. (Bas. Men. Jan. 4.)
 23. §§ 331, 332, 295, 296.
 30. §§ 342-344, 378, 86.

February, ff. 279-329.

2. §§ 347, 348, 348*. Evagrius of Pontus (the deacon of St. Basilus), f. 282.
 3. §§ 349-350, 326, 363.
 4. §§ 352-356, 377.
 6. §§ 359, 361.
 7. § 360.
 8. §§ 362, 364, 365, 368.
 9. §§ 366, 367, 201, 398.
 10. §§ 369, 375, 370.
 11. §§ 407, 371.
 15. §§ 417, 417*. St. Yimar (*Հիմար*, 'fool') of Van, M. in A.D. 1388, ff. 302-303.
 16. § 379.
 20. §§ 386-389, 393.
 23. §§ 396, 394.
 24. §§ 395, 397.
 25. §§ 399, 380.
 29. § 380* (for leap years). The holy patriarchs Abraham, Isaac, Jacob, and Joseph, ff. 322^b-329.

March, ff. 329-391^b.

1. §§ 405, 408.
 2. §§ 406, 409, 409*. Commemoration of the Cross, called Getargel (*Գետարգել*). 'Մայրն ինքնակալ կայսեր կոստանդիանոսի . . .', ff. 331-332^b.
 6. §§ 416, 418, 419.
 7. §§ 420, 421, 421*. Narcissus, Bishop of Jerusalem, f. 338^b.
 10. §§ 424, 425, 425*. Commemoration of the paralytic healed by Jesus Christ, ff. 342-344. 'Այր ոմն անդամալըծ աղքատ և անտէր . . .', f. 342. (Cf. *Bibl. Nat. Paris, Anc. Fds. Arm.* 65, f. 128, and MS. 91, § 2.)
 11. §§ 427, 426, 430.
 12. §§ 428, 434.
 13. §§ 435, 436.
 14. § 436*. *Յիշատակ վարուց անն նյ սրբոյն Գրիգորի հոռմայ պապին. և անուն կոմին, Մինդի, Գուանկ աղգա. . .*, ff. 348^b-353.— A legendary story in the style of Oedipus.

¹ For the rest of the volume, in the case of mere transpositions of pieces, the days of the month alone are given to which in this codex they are transposed.

21. §§ 450, 451, 454, 452.
 22. §§ 453, 457, 455.
 23. §§ 456, 433, 458, 514.
 24. §§ 525, 473, 460.
 26^a. §§ 463, 463*. Pherbuta and her sister, etc., MM., in Persia, f. 381^b. (Curzon, Mar. 28.—Bas. Men. Apr. 5.)
 26^b. § 464.
 31. §§ 472-474.
 April, ff. 391^b-426.
 4. §§ 481-484.
 5. § 486.
 6. § 488.
 11. §§ 495-497.
 13. §§ 503, 504.
 14. §§ 436, 436*.
 15. § 506.
 16. §§ 507, 508.
 19. § 513.
 23. § 520.
 24. §§ 523, 524.
 25. §§ 525, 522.
 May, ff. 426-460^b.
 11. *Omitted*.
 27^a. §§ 589, 589*. Finding of the relics of Lazarus, f. 455^b.
 27^b. § 589**. Council of Nicaea, f. 456.
 29. §§ 594, 595, 596.
 30. § 597.
 June, ff. 460^b-493^b.
 10. §§ 615, 616, 618.
 11. §§ 617, 622.
 13. §§ 620, 623.
 14. § 558.
 20. §§ 630, 631, 631*. Marcus and Moeianus, MM., f. 481^b. (Bas. Men. July 3.)
 26. §§ 639, 638.
 July, ff. 493^b-530.
 4^a. §§ 650, 650*. Papilia and Paulus, etc., MM., f. 497. (Bas. Men. July 15.)
 4^b. § 651.
 5. §§ 652, 673, 652*. Macrina, V., f. 498. (Curzon, July 18.—Bas. Men. July 19.)
 6. §§ 659, 660, 661.
 7. § 654.
 8. § 655.
 9. §§ 656, 665.
 10. §§ 657, 658.
 11. §§ 659, 659*. A miracle by holy cross at Van in 475 = 1421, f. 505.
 12. §§ 663, 664, 434, f. 505^b.

13. § 666.
 19. § 672.
 24. § 692.
 25. §§ 682, 691.
 27. § 688.
 30. § 703, f. 526.
 31. § 693.

August, f. 530-end.

5. §§ 698, 698*. Nerses Shnorhali. *Begin. շնորհազարդ և հոգեւոր տէր ներսէս . . .*, f. 535^b.
 6. § 699. (Transfiguration.)
 7. § 700. (Vardan and companions.)
 8. § 701.
 9. §§ 704, 702.
 10^a. § 704*. Acts of St. Demetrius. *Begin. Ի ժամանակս մեծին կոստանդիանոսի . . .*, f. 542.
 10^b. § 705.
 10^c. § 706. This section contains the story of Baralam and Jovasaph, which is read twice in this MS. Firstly, at ff. 98^b-100, in an abridgement written in the first hand; and, secondly, at ff. 545-560^b, in the longer form usually found at the end of menologia as translated and abridged by Asat (see MS. 30, f. 589^b). This second text is in the later hand which penned the second colophon on ff. 560^b-561.

Colophons. First, ff. 543^b-544:—

Փառք եղակի անձառելոյ եռահիւսակ դաւանութեան . . .

Վասն որոյ տեսեալ զայս . . . բարութիւնս երջանիկ վարդապետն հայոց գորգոր խլաթեցին : և բազում աշխատութեամբ և երկասէր վաստակօք ժողովեալ գումարեաց ի զանազան և յազգի ազգի պատմաբանց և ճառարանութենէ իմաստուն և հանձարեղ վարդապետաց և հայրապետաց . . . հուսարեալ միաւորեաց . . . ի յիշատակ լուսափայլ տօնից տէրունականաց . . .

'Glory to the single ineffable trine Faith . . . wherefore the blessed wardapet of the Hayq, Grigor of Khlath, beholding this . . . blessing, with much labour and toil collected and assembled (its contents) out of various and divers historians and works of wise and eloquent wardapets and patriarchs . . . he gathered it together into one volume . . . for the commemoration of the gleaming festivals of the Lord . . .'

This colophon is imperfect through the loss of one or more folios after f. 544, but at the end of each festival the scribe Daniel commemorates himself and the priest Sion for whom he copied the

work. Some of these notices give details of Sion's family and kindred. Thus, f. 15^b, the parents of the possessor, the priest Sion, are named *passim* as Matheos or Mathos and Narhathun or Narkhathun ('Մարթասիոն or 'Մարթասիոն), his wife (ff. 25, 31^b, etc.) as Saltehuq (սալտուք), his wife's kin (? *lit.* sister-in-law բեռդ նորին) as Karapet, Yovanes and Mkrtitch, honourable priests (ff. 15^b, 34, 262^b, 348^b, 353, etc.); his sister's sons (բեռորդոցն) as Nerses, Andrias (or Andreas) and Stephanos (ff. 15^b, 265, 271, 299^b, 353, etc.); his children as Yohanês and Yesayi (ff. 66, 81, 88^b, 128, 142^b, 299^b, etc.).

A sister, Igdish (քիգրն իգրեշին) of Sion, is commemorated, f. 238.

Two scribes, Daniel and Thomas, collaborated in writing this book. Daniel wrote as far as f. 144, but resumes from ff. 240^b to 270, from ff. 344 to 384, from ff. 385 to 441. Thomas began at f. 144 and wrote to about f. 240, he resumes at ff. 271 to 343, parts of ff. 384 and 385, from f. 442 to end of volume.

The later colophon, f. 560^b, is in the same hand which added the Tale of Baralam and Jovasaph, and mentions as last owners of the book, Khodschay Thuman and his brother Mahdas Andrias, who acquired it out of their honest earnings, and having bound it placed it at the door of Holy Sion. Their parents were named Nuridschan (նուրիջան) and Saluar (սալուար) Sultan. Thuman has two wives, Yapip Sulthan (յապիպ սուլթան) and Khanum Alên (խանում աղէն), and the following sons: Latim Yovannês (լատիմն յովանէսն), Nuridschan (նուրիջան), and Avetiq; and daughters, Nazlun (նազլուն) and Yesalam (յեսալամն), the latter deceased. The son Yovannes has a wife Margaret and a son Astuadsatur.

Mahtas Andrias in turn has one wife Asli zadên (ասլի զագէն), and another Aullan Fashen (աւղլան փաշէն) whose sister is Ati Fashen (ատի փաշէն). His children by them are Khodschay Araquel and Ulukhan (լուկխանն), deceased. A Miridschan (միրիջան) is next mentioned with a wife named Shahum Alên (շահում աղէն), their son Mirza Khan (միրզախան) and daughter Saluar Sôltan.

Khodschay Thuman in turn has a brother Mahdas Amirdsehan (ամիրջան) who has one wife Gafar (գափար, գաբար or Gaqar) Sultan, and another Khanaîên, with sons Astuadsatur, Avetiq, Anlindsch (անլինջ) and Évaz (էվազն), and a daughter Khathay (խաթայ).

Mahdas Andrias also has sisters Yaîrun (յալուն), Fashên, a son Andrias, and daughters Gauzal (գաւզալ), Alên and Ananê (անանէն), a son Grigor and another Khatchatur. His father's brothers are Usta Gôzal (ուստա Գօզալ), whose wife is Sařay Khathun, sons Têr Astuadsatur with wife Vard

Khathan and a son Vadanês (վադանէս), and daughters Ustianê (ուստիանէ) and Hogom Simên (հոգոմ սիմէն). His brother is Yêmi Bêk (յէմի բէկն), deceased, with a wife Saluar Sultan and son Karapet. His other uncle on the father's side is named Ustay (ուստայ) Lazar, whose wife is Thankaziz (թանկազիզն), and sons Akhidsehan (ակիջանն) Karapet and Ohannês. A third uncle is Ustamirum (ուստամիրումն) with a wife Vakhakh (վախախ) Saultan, and sons Astuadsatur, and Asapov (ասապովն) whose wife is Aullan Fashên and son Sargis, and daughters Llath Khathun (լլաթխաթուն), Mananêkh (մանանէսն), Ambar (ամբար) Khathun, and Khanaîên (խանայէն).

Then is mentioned the seal- or god-father Khundabashkh (խունդաբաշին), and his wife Paron Khathun, his son Maskhut (մասխուտն), deceased, and daughters Fashabêk (փաշաբէկն), Gauzal Alên, Ulurik (ուլուրիկն), Marian and Ollan Fashên. A second seal-father is Amir Ezdin (էզդին) with a wife Gôzal Alên; sons Astuadsatur and Grigor, and a daughter Khalas (խալաս) Khathun. A third is named Gurias, with a wife Khonteha (խոնէա) Khathun, sons Thoman, Qishi Bêk, and Zazibêk (չազիբէկն), whose wife in turn is Arzu (արզու) Qan, sons Emi Bêk, Yovannês, Mkrtitch, and Grigor. Another Andrias has a wife Elizabeth and a mother Gôzalalên.

Next, Têr Kostand is commemorated with his wife Sapar (սապար) Meliq and son Araquel. Also Agulezi (of Agul) Lazar and his wife. In the Armenian year 1068 (A.D. 1618) the book was repaired and bound by Mesrop the clerik.

f. 561. A note in the same hand as the above commemorates the priests Muqayil, Grigor, Astuadsatur, a second Muqayil, Barsel, and Petros.

Another hand then adds the priests Andrias and Stephanos, and another name now erased, whose wife is named in yet another hand as Thaguhin (i.e. Queen), also his brother Grigor and his mother Elisabeth.

In a rude later hand a note commemorates Têr Barsel, Nurkar (?) Khanun, also Hasip Sôthan and his wife Nuridsehan, deceased, and sons Margarê, Petros, Pôlos, Martiros, Grigor, and daughters Salam, Shushan, Dzamoski (ձամոսկին), Anayi, Latam (լատամ), Sargis, Amirdsehan.

Other ill-written notes commemorate Madsî (մադսի), Miridjajn (միրիջայն), his wife Shahum (շահում) Alên, their son Ulukhan and his wife Khanum Alên, their young son Andras, his wife Wařwar or Vařvař, sister Khathun and another Mulqi (մուկիբին). Also Maydays, Khodschay Miridschan and his wife Shayum (շայում) Alên, their son Haypař (հայպաթ), and his wife Gagoyi (գագոյի) and son Miridsehan.

Some of these persons add commemorations of themselves in the lower margins, e.g. f. 282^b and elsewhere Khodschay Thounan and his wife Yapip (i.e. Abib) Sultan, and Khanum. Also f. 216. f. 202^b and elsewhere Mahdas Andrias and his wife Aslilat and Auflan Fashin.

This codex was written later than the year 1421. the date of a miracle related on f. 505. On the other hand it is previous to 1618. From the style of writing it was probably written soon after the year 1500. Many of the names and titles mentioned in the colophons, e.g. *Khathun* = lady, *Ulu* = grandee. Sultan, Khan, *Ustha* (teacher), *Oñan* or *Auflan* = youth, *Fashabek*, *Mahdas* (pilgrim), *Khodschay* (*seigneur*), are of Tartar origin and indicate a highly Turcised circle of Armenians.

65

MS. Arm. g. 10—Perpetual Calendar, 17th cent.

Paper. Size, 4 × 3 × 1³/₈ in. Text, 2³/₄ × 2 in., of 12 lines in a page. Ff. 149. Writing, notergir, clear, of 18th cent. Oriental binding.

It contains :—

1. Perpetual Calendar, called in Arm. *Պարզատու՝ մար*, i.e. 'Simplified Calendar,'—consisting of a series of 35 and a half separate calendars, to be chosen according to the Easter-day of the year, which can fall in its limit from the 22nd March to the 25th April, and govern all the moveable feasts of the year. To each of these calendars is applied one of the 36 letters of the Armenian alphabet, called the *year-letter* (*Տարեգիր*), as it appears at the head of each calendar, ff. 18^b–116.—This calendar, in tabular form, is published in the Arm. Psalters, and in French in the Dulaurier's *Chronologie Armenienne* (Paris, 1859, 4to), with a preliminary notice, pp. 401–405.
2. An additional part, consisting of some Gantz (ff. 1–17) and Hymns from the Night office (ff. 116–149), completes the volume.

Amongst them is inserted an extra chapter upon—

3. The Holy Places (*Տնօրինական տեղեր*) in Palestine and Jerusalem. *Begin.* *Մախ և առաջին Մարտիրոսի աղբիւր . . .*, ff. 119^b–141^b. (MS. 120, II. 1. Cf. Dashian's *Catal.*, No. 170, § 7.—Published in *Bazmarep*, 1882, p. 198.)—The volume contains no record. Written probably in Constantinople.

66

MS. Arm. f. 26—Prayer-book, A.D. 1611.

Glazed thin paper. Size, 5³/₄ × 4¹/₄ × 2³/₈ in. Text, 3³/₄ × 2¹/₂ in., of 19 lines in a page as far as f. 243, and then of 21. The quires are numbered as far

as the 38th, which begins f. 392. They are mostly of 12 leaves, but nos. 7 and 23 are lost, 2 has 10, 38 but 8, 25 but 5; before f. 398 and after f. 404 the first and last folios of quire no. 39 are lost; and folios are also lost after ff. 50, 105, 243, 252, 280. The calendarial matter, f. 405 to end, is on rougher unglazed paper in a smaller bolorgir hand. Ff. 436. Writing in bold bolorgir, neat but faulty, large and easy as far as f. 243, then smaller and more compact. Ornamented with red, green, blue, and gold arabesques and initials at the usual places of the Psalter, and at the beginnings of the prayers. Binding in red leather.

It contains :—

I. A collection of prayers from Armenian and other authors, for private use, preceded first by—

1. A psalter, having the usual divisions into eight canons, with their liturgical prayers, ff. 3–237, and final hymns, ff. 237–243. (Cf. no. 15.) The first quire being lost, it begins with Ps. ix. 13, and ends after the half of the prayer of Manasseh.

2. A treatise, probably by John Garnetzi, and of which the beginning is lost, containing—

(1) Precepts for the vigil of Lord's Day (*բանք խրատու վանն ցայդ ապաղտու թեան՝ կիրակէին*), by the same. *Begin.* *Միաշարամն որ է կիրակէ պատուելի է արթնութե (sic) զիշերոյն . . .*, f. 244.

(2) Precepts for prayer, by the same. *Begin.* *Մենայն վարուց առաքինութեանց սահման և չտի եղաւ . . .*, f. 245^b.

(3) Prayers for each day of a week, by the same,—each of which begins with the initials of his name. *Begin.* *Մըօթք կիրակէի յախտենից ան և արարիչ բողբոց . . .*, f. 247.

(4) Prayer to our Lord, by the same. *Վասն այ ար իմ և ան իմ Յն Վն . . .*, f. 251.

(5) To the Mother of God, by the same. *Մձածին մայր Վն և ծնող . . .*, f. 253.

(6) To Jesus Christ, by the same. *Ոսահ լուսդ և ճշմարիտ ճանապարհ . . .*, f. 254.

(7) To God, by the same. *Մայնա որ բացցրու թի առ դանաացուցիչս . . .*, f. 254^b.

(8) To God, by the same. *Երկնա որ*

¹ The MS. reads wrongly *ցայդ ապաղխարու թեան*.

- (8) *Թաղաւոր, որ վասն միոյ մեղաւորի . . .*, f. 255.
- (9) Sundry prayers, by the same. *Յաւագնեալս մեղօք . . .*, f. 256.
3. The 33rd chapter of Gregory Narekatzi, f. 262.
4. Prayers to be recited during Mass, by Mekhithar Gosh (13th cent.).
- (1) *Տ՛ր ան իմ Յիսուս քս բան չօր և կերպարան . . .*, f. 267. (Cf. Dashian, *Catal.*, p. 686^b.)
- (2) *Մենակալ ամենաինամ ան յամենայնի . . .*, f. 271.
- (3) Before Mass. *Երեքանձնեայ տէրու թիւն միով բնութիւն . . .*, f. 273.
- (4) Psalm of David returning from Gath, f. 274.
- (5) Prayer at Elevation of Host, f. 275.
5. Prayer for Communion. *Սը սը չայր ամենակարող . . .*, f. 277.
6. Prayers extracted from the Liturgy. *Չայր սր որ անուանցեր . . .*, etc., f. 278^b.
7. Prayers of St. Ephrem. *Տես սր զստապանս իմ . . .*, f. 287. (Cf. Brit. Mus. Add. 19,728, f. 250^b.—Works of Ephrem (Venice, 1833), iv, pp. 227 foll.)
8. Prayer to holy Virgin. *Ով Մարիամ մայր բանին այ . . .*, f. 298.
9. To the same, by Mesrob vardapet. *Մարիամ անձաին մայր լուսոյ . . .*, f. 299^b.
10. To the same, by John Sarkavag vardapet (12th cent.). *Կնունդ երկնածնին (read երկրածնին) . . .*, f. 300^b. (*Sopherq* (Venice), t. xvii, pp. 135–144.—See below, § 14.)
11. To the same,—the 80th chapter of Gregory Narekatzi, f. 305^b.
12. To the Angels,—the 81st chapter of Gregory Narekatzi, f. 307^b.
13. Prayers for holy places in Palestine: *ի խորհուրդ նազարէթի գրօ վայրի ջմանդ վայր վերառեալ (sic) . . .*, f. 309.
14. Selection of the prayers of Sarkavag vard.,—being the 11th, 7th, 2nd, 10th, and 20th of *Sopherq* (§ 10 above), f. 314.
15. Prayer to the Angels (by Nerses Shnorhali), in verse. *Մյլ պաղատիմք առ հոգեղէնսդ . . .*, f. 330. (Works (Venice, 1830), pp. 267 foll.)
16. To the same. *Մնկանիմ առաջի անդասակցութեց . . .*, f. 333^b.
17. To the twelve guardian Angels,—with their respective names and powers (magical prayer). *Յիշեալ զՍարգիէլ հրեշտակն և ապրիս յ մ նեղութե : յիշեալ զՍարսիէլ . . .*, f. 335.

18. To all saints. *Վասն եր և փրկական չարչարանաց քոց . . .*, f. 335^b.
19. Prayer for all the world. *Մարհնեալ չայր սր ան ճշմարիտ սրբեա զմեզ յամ սղալանաց մերոց . . .*, f. 337^b.
20. Selection from Gregory of Narek,—being chapters 41, 42, 84, 85, 12, 91, 94, 95, 77, and 78, f. 340.
21. Prayers of Nerses Shnorhali, preceded by admonitions how to pray. *Հաւատով խոստովանիմ . . .*, f. 356^b.
22. Prayer of St. Basil. *Մարհնեմք զքեզ տէր երկայնամիտ . . .*, f. 361^b. Two leaves are missing.
23. Prayer of Moses the Grammarian (*քերթող*). *Մղաչեմք զքեզ տր, թող ինձ զմեղս իմ . . .*, f. 364^b.
24. Prayer of Benik vardapet. *Տէր ան անսկիզբն չգօր . . .*, f. 365^b. (*Sopherq*, t. xxi, p. 122.)
25. Prayer of Mesrob vardapet. *Որ անեղջ ես և անստեղծ . . .*, f. 367.
26. Prayer of Gregory the Illuminator. *Մարհնեալէ մարդասիրութի քո . . .*, f. 368^b.
27. Of the same. *Մղաչեմ զքեզ փրկիչ յաշխարհի Վս . . .*, f. 370.
28. Prayer of St. Phocas, bishop. *Յն Վս միածին որդի այ . . .*, f. 371.
29. Prayer of (Stephanos called) the son of Yousik. *Յն միածին ան բողոքից . . .*, f. 372.
30. Three other prayers of anonymous authors, f. 373.
31. Prayer of the Penitent Thief. *Իաց ինձ զգուռն ողորմութե . . .*, f. 375^b.
32. Prayer of Anastasius, priest. *Վիտեմ տր զի աննրկի . . .*, f. 379. *Lacks the beginning.*
33. Of the same. *Վու ամենակալ տր, կենդանաստեղծեր զիս . . .*, f. 385^b.
34. Prayer of King Manasseh. *Տր ամենակալ . . .*, f. 394.
35. A moral or sapiential tract, beginning and end lost. *Begins: Մարդոյն գանձն և մեծութիւն . . . Ends: կամ գող ասեն կամ զրկող կամ շնացող և, ff. 398–400^b.*
36. A list of aphorisms, incomplete at beginning and end. *Begins: Որ խօսարէ (?) յարտաքին խաւարէն՝ աստ ընդ խաւար մեղաց մի շրջեսցի : որ երկնի ՚ի լալջ աչաց՝ և ՚ի կրճեւատաւ մանցն՝ աստ մի՛ ցամաքեցուցէ աչաց իւրոց զվտակս արտասուաց :*
- II. Hemerological tracts:—
1. Tables of Epaacts (*վերադիր*), dominical letters (*եօթներեակ*), etc., and their explanations.

Begin. Բանալիք աղիւսակիս այսպէս արաւ.
Կալ գլեծ թիւն սիր . . . , f. 405.

2. Armenian Calendar of Feasts for entire year, in Polish with Armenian characters. *Begin.* Յունվար. լն. գուն ն. (Նոյապա նվկո շէքանա . . . , f. 421.
3. List of the Easter Days from the year 1584 to 1702, in Armenian and Christian eras, ff. 433-436.

The final colophon of the copyist on the last page of the volume (f. 436^b) states that 'This Book of the Songs of David and of Prayer (Մղծամաւ աղյց), and Almanack (Տոււար),' was written by Andreas the clerk (Վարդ), and completed in the A. E. 1060 (ն. է. 4, A. D. 1511) in Lemberg (Լւբ), 'under the shadow of the Dormition of the Deipara,' when Sir Melehiseth was catholicos of Great Armenia and Sigismund III king of the Ruzes (ըռուզք, Russians), for the use of the baron Sefer, son of the baron Nouridjan (նուրիճան). On f. 393^b we read also: 'And remember me the sinful Lazarus.'

67

MS. Arm. e. 19—St. John Chrysostom's Homilies, 18th cent.

Paper. Size, $8\frac{3}{8} \times 6\frac{1}{4} \times 1\frac{1}{2}$ in. Text, $6\frac{1}{2} \times 4\frac{1}{4}$ in., 29 lines in a page. Quires, 14, of 12 leaves each. Ff. 166. Writing, notergir. Rubrics in red. Binding, stamped leather boards, clasps gone.

Contents:—

1. St. John Chrysostom's Homilies delivered at Antioch, called also *Homilies of the Statue* (Վերք Մարմանոց), and consisting of a series of 21 orations, preceded by an Argument, f. 1.—The Armenian translation is of the 5th cent., and published at Venice, 1861.
2. Of the same, Eulogy on St. Ignatius. *Begin.* Պատուասէր Կոնստանդին ստէպ բաղմախորակիս . . . , f. 156^b.
3. Of the same, on Almsgiving, Forgiveness, and other Virtues. *Begin.* Ի զանազան երանոցս գունոց ծաղկանց . . . , ff. 164-166.

This volume is written, according to the final colophon (f. 166^b), 'in the country of Vaspourakan, now called Van,' in the village Arary, 'under the shadow of Deipara the purple-clad (ծիրանաւոր), for the use of Moses of Julfa, doctor in theology.'—It is to be noted, that the unique copy of these Homilies in Venice was made in Van by Father Nerses Sargissian during his voyage in 1843-1853.

68

MS. Arm. d. 11—John Chrysostom's Commentary on Epistle to Ephesians, 11th cent.

Vellum, thin and crumpled. Size, $11\frac{1}{2} \times 8\frac{3}{4}$ in. Text, $8 \times 5\frac{5}{8}$ in. Double columns, with large margins, of 26 lines each, having on an average 16 letters to the line. Ff. 211. The quires, of 8 folios each, were originally 29 in number; there are now missing the first and last ones, and one leaf after f. 16, namely, the first of the second original quire. These are numbered with the Armenian alphabet in the usual sequence in the middle of the lower margins both of the first and last pages of each quire. The writing is a small ergathagir or uncial letters 3 mm. high, and is executed with much neatness, regularity, and uniformity. The doxologies, that is, the concluding lines of the Homilies, are traced in smaller characters; in these also are supplied on the margin passages omitted by mistake, as on ff. 18, 56^b, etc. The bolorgir form of the letter յ occasionally occurs, to economise space at the end of lines: e.g. ff. 28^b, 57, 166, etc. The orthography of the MS. is rather archaic. The words are not separated. Both forms, պղ and պլ, are employed, and the writer does not follow any strict rule in the separation of words at the end of lines, though he seems in general to try to close the line with a vowel, and these vowels are charged generally with a dash on the top, as, for instance, on f. 30, սարաւ | կուսութիւն, ապաշաւի | յէ, փորձի | բաց. The preposition զ is spelt զբ when it falls at the end of a line. Except in the case of constantly recurring sacred words, նծ, սիր, յն, բն, etc., there is no abbreviation save of the final syllable թիւն as թն. For punctuation a square dot . or crooked comma , is employed; sometimes to mark a pause of less duration than a comma, it puts the , higher than the line, as on f. 16. It uses the diacritical marks " or ^ over the preposition ի, rarely on զ; and also employs emphatic notes ' ✓ ρ / (ff. 28^b, 29, 38, 52, etc.), and the inverted comma : or " for quotations, putting them at the beginning of the lines.—In spite of the care and elegance with which the MS. is executed, not a few clerical errors are found. It is particularly to be remarked that there is a shuffling of large portions of the text, as on ff. 203-210, in the 22nd and 23rd chapters. The following is the order in which the reader must there follow the text:—

After f. 203^b, col. I, l. 15, չարթեցիր, pass to f. 205^b, col. II, l. 26, եւ սաս եթէ . . . , as

far as f. 205, col. II, l. 25, *Եթէ որպէս*.

f. 209, col. I, l. 17, *ճարդիկ փանն զի . . .*, as far as f. 210, col. II, l. 25, *Հաստատուն կալոյ*.

f. 207, col. II, l. 9, *յայտնի զմէջս . . .*, as far as f. 209, col. I, l. 17, *Թշնամեացն շինիցէ*.

f. 210^b, col. II, l. 25, *Եւ ոչ անձին*.

Having regard to the equal lengths of these displaced portions, it is easy to see that the dislocation was produced by a transposition of folios of the original copy, unnoticed by our copyist or his predecessor. A former owner allowed the book to lie for an indefinite time without binding (the actual one being quite recent), and to this negligence is due the loss already noted of two quires. The first page is now from the same cause nearly illegible, and ff. 1-6 have been perforated by a hot iron. The upper outside corners of folios are discoloured by damp throughout the volume, as well as ff. 77-144. The margins of ff. 39-46, as well as ff. 163-166, have been cut off with scissors from top to the bottom, slightly impairing the text in some places.

It contains the Commentary of John Chrysostom upon the Epistle to Ephesians,—a translation of the 5th cent., and edited in Venice (1861, 8vo) in vol. i (pp. 672-942) of the author's Commentaries on the Epistles of St. Paul. Owing to the loss of quires, our MS., in its present condition, begins with the words: *զՏրէ շտակական վարս ցուցցուք*, etc. (p. 681, l. 26, of the printed edition), and ends with: *. . . բանիկ զպատերազմաց եւ զմարտից յուշ արար, ցուցա* (p. 932, l. 15).

The MS. is embellished with several marginal ornaments, and has two frontal vignettes inserted in the text, on ff. 123^b and 133^a. These illuminations mark the beginnings both of chapters and of the homiletic parts (*յորդորակ*) of the commentaries. They consist of outline designs, scrolls either of simple form, or more frequently of intertwined foliations, coloured with red, green, yellow, and sometimes dark blue or dark brown. The pigments employed are crude and without gradation, but contrast all the more strikingly with the beauty of the writing and material¹.

As to the history of this codex, we know nothing; for the final colophon, if there was one, has disappeared along with the last quire. Of the three short colophons introduced by the copyist (ff. 81,

123^b, 132^b), the second one alone records the name of the primitive owner: *զմեղապարտ ստացողս ստեփանոս յիշեալիք ի քրիստոս*, i.e. 'Remember me in Christ, the sinful owner Stephanos.'

A note under the last cover records that this volume was in 1891 at Tiflis in the private possession of Ter Giut Alaniantz. It was brought by Mr. F. C. Conybeare, of Oxford, to England.

But we can infer something of its history from two copies preserved in the library of San Lazzaro, Venice, nos. 652 and 697, from which the printed edition was made. Both these copies were made by Ter Nerses Sargissian, no. 697 in Tiflis in the year 1852, no. 652 in Althamar. Now the former of these lacks the text comprised in the missing quires of this MS., and it also has lacunae corresponding to the perforation made through the first few folios of our copy (cf. Venice ed., pp. 681, 682, 683, etc.¹). It moreover repeats the interchange of folios, noted above, as I am informed by the librarian. Sargissian in his note points out that his original was written on vellum in *ergathagir*. These facts prove that Sargissian's original was our MS., which therefore was in Tiflis as early as 1852, in the possession of Ter Sahak Saharuni, son of Ter Melchised.

Coming to the other copy, no. 652, we know from the notice of the same scholar (Sargissian), that he has copied it in 1849 in the convent of Althamar, in the Lake of Van, from a MS. in *bolorgir*, executed in the Armenian year 1082 (A. D. 1632) by a scribe named Margaré. This copy is free from the imperfections at the beginning and the end of our MS., but it contains the same dislocations of text. The latter fact proves our MS. to have been closely related to the Althamar copy of 1632. Yet it may be doubted if our MS. was the archetype of the Althamar copy, for the latter here and there affords variants which can hardly be attributed to the capacity of the writer Margaré; such are the words *Հրամանք, չգոհցի*, instead of *Հմայք, չգինիցի* of our MS. (pp. 852 and 857, ed. Venice²).

It would appear, therefore, that our MS. and that of Althamar, both derived from a common ancestor, in which the interchange of pages was

¹ It may be noted that some of the restitutions made in italics by the editor to supply the lacunae are not correct. For instance, on p. 682, l. 2 from bottom, is omitted the word *առաւել*, where the first letter *ա* stands distinctly in our MS. (fol. 1^b). Likewise on p. 685, l. 6, are omitted the words *աւալս* after *ես մեզ*, which can be discerned in our MS., fol. 2, but in the mutilated form *աւալ*.

² There is also another remarkable deviation; on p. 856 a long portion (of some ten lines of the print) is omitted in the MS. of Althamar, and this lacuna exactly recurs in the Greek text. But this can simply be due to coincidence. A Bible citation is made at this point of the text twice in identical terms, and led both copyists, through carelessness, to make the same omission.

¹ In this and in some other respects we can compare this volume with that of the National Library of Paris, marked Suppl. 64, which is a fragment of the Book of Isaiah, similarly written on thin vellum and in the same style of character and ornamentation.

found. It is also probable that our MS. originated in Athamar. The excellency of the writing material, the fineness of the penmanship, and the style of characters all concur to show that it was made at a time when that region, namely Vaspourakan, was a flourishing literary centre under the royal dynasty of Ardzrounik, which came to an end in the first quarter of the 11th century¹.

69

MS. Arm. e. 20—Cyril of Alexandria, etc., A. D. 1394.

Glazed cotton paper. Size, 7 x 5 x 3 in. Text, 5 x 3½ in. Lines in one page from 24 to 32. Ff. 213. Restored and patched towards the end of the volume. Writing, bolorgir, small and regular, with many abbreviations. Oriental binding, with broken clasps in brass.

It contains:—

I. Scholia (Պարագմունք) and Correspondence of Cyril of Alexandria, concerning the Nestorian dispute—bearing in Armenian bibliography the name of զիրք Պարագմունք, taken from the first chapter. Title: Պարագմունք յազգոս մարդանալոյ Սիսանիս. Translated by Stephanos of Siuniq. (Cf. MS. 70.—Ed. Constantinople, 1717.)

1. Index of the chapters, f. 3.
2. Why this book is written. *Begin.* զքնի խազազու թիւնն առբերելով մեզ և զբնաւանս ճշմարտութեան . . . , f. 4^b. This section enumerates the chief heresies, and gives a brief account of the earlier councils.
3. *Scholia*: On the Incarnation of the Only Begotten,—in 36 chapters. Ff. 8-37. (Cf. MS. 70. § I, 1.—Migne, Ser. Gr. v. 75, coll. 1369-1412.) In the Greek text much is lost.
4. *Correspondences*: Letter of the priest Tiberius and his brethren to Cyril. *Begin.* Բարբար էր մեզ լսել թէ երեւեր ինչ յուզողութիւն . . . , f. 37^b. (MS. 70, *ib.* 2.)
5. Answers of Cyril to the Questions of Tiberius. *Begin.* Եթէ ան որ ի վերայ ամենեցունց ձեռս, ոտս, աչս . . . , f. 40^b. (MS. 70, *ib.* 3.)
6. Letter of Cyril to the Emperor Theodosius on the feast of Easter. *Begin.* Եւէ ուրեմն սրբազանն զիր. Սկիզբն իմաստութեան . . . , f. 48. (MS. 70, *ib.* 4.)

7. Of the same to the Empress Eudokia. *Begin.* Որոյ զնձայինն և երկեսոր քաջանայազոր ծեն . . . , f. 52. (MS. 70, *ib.* 5.—Migne, Ser. Gr. v. 76, coll. 1335-1419.)
8. Of the same to the devout ladies, ever virgin sisters of the orthodox Emperor Theodosius, Arkadia and Marina. *Begin.* Պարկեշտաբանութիւն տիեզերական և պարծանս սրբոյ եկեղեցոյ . . . , f. 81^b. (MS. 70, *ib.* 6.—Migne, *ib.*, coll. 1202-1222.) The Greek text lacks the title.
9. Of the same to the Emperor Theodosius on the orthodox faith in our Lord Jesus Christ. *Begin.* Որ ի մարդիկ փառաւորութիւն վերագունութեամբ . . . , f. 88^b. (MS. 70, *ib.* 7.—Migne, *ib.*, coll. 1133-1200.)
10. Of the same to the same after his return from the Council of Ephesus. *Begin.* Ընայինն և անմահ և բարբիցս իշխեցողն բնութիւն . . . , f. 113. (Migne, *ib.*, coll. 453-471.)
11. Of the same, that Christ is one, at the request of Ermiyas against Nestorius. *Begin.* Աիւրեղատէ. Ուսմանց սրբազանից յազուրդ . . . , f. 120. (MS. 70, *ib.* 9.—Migne, Ser. Gr. v. 75, coll. 1253-1362.)
12. Of the same to Secundus (MS. Սուկեսոս), bishop of Dioscoris in the Canton of Isauria. *Begin.* Ընթեքցայ զթուղթս զոր առ ի քոյ յոյդ սրբութեանէ . . . , f. 155. (MS. 70, *ib.* 10.)
13. Second letter to the same. *Begin.* Հայտնի կացուցանէ զինքն ճշմարտութիւն որոց սիրենն զնա . . . , f. 158. (MS. 70, *ib.* 11.)
14. Of the same to Acacius of Melitene, pointing out how he wrote to the Easterns. *Begin.* Սեծութիւն կերարց է բանք քաղցունք . . . , f. 160^b. (MS. 70, *ib.* 12.—Migne, Ser. Gr. v. 77, coll. 181-202, under the title: Epist. XL.)
15. On the same, Answer to a letter of John of Great Antioch, whom he wished to win over from the Nestorian ideas. *Begin.* Որ բախասցին երկիրն և ցնծացէ երկիր . . . , f. 166. (MS. 70, *ib.* 13.—Migne, Ser. Gr. v. 77, coll. 173-182, under the title: Epist. XXXIX (*at.* XXXIV).)
16. On the same, Testimonies collected by Cyril from the holy fathers in refutation of Nestorius. *Begin.* Սրբոյն Պետրոսի եպիսկոպոսականին Եղեքանցրի . . . , f. 168. (Mansi. ed. Florent., tom. iv (1760), coll. 1183-1193.)—Amongst the citations is one from 'Jesus, bishop of Khorkhorumi,' Տեսանն Հեսուայ խոստանանայ կնի. *Begin.*

¹ We can scarcely suppose our MS. to have been written in Cilicia. The homiletic part of the third chapter inserted in his commentary on the Liturgy by Nerses of Lambron (xii, 5) shows several variants, some of which are better than the readings of our MSS. We infer that in Cilicia there existed another group of copies.

Մենանուշակ անանջատելի բաղդատու թր . . . , f. 171.—At the end: Մյոսոբիկ գլուխը ընթերցան էլ յեփեսացոց ժողովին ի լուծումն Պետարի, i.e. these chapters were read at the Council of Ephesus for the refuting of Nestorius (f. 172).

17. Colophon of Stephanos of Siunik the translator, without title, f. 172. It agrees word for word with the colophon of the version of Dionysius the Areopagite of the same translator (MS. Arm. e. 33 = 73, § II, 8), differing only in the date, owing to a like discordance in synchronisms. Taking as accurate the expression 'in the second year of the reign of Astas' (read *Anastasius*), we obtain the year 714-715 as that of the translation. The dates given are 6224 of creation, 14th indiction, second year of Astas (*աստասի*). The translation was made from an 'accurate' copy in Cpl. by David the Hupatos, purveyor (*կենսափ*) of the royal table, and Stephanos rhetor, pupil of Moses, bishop of Siunik.
18. An epilogue, by an anonymous scribe, in an obscure paradoxical style,—referring to the preceding collection of treatises against Nestorius. *Begin.* Մասհայր վսեհից գրուակ կերահունից . . . , f. 172^b.
19. Letter of Cyril to Anastasius, Martinus (or *Martianus* after MS. 70), John, and other orthodox cenobites. *Begin.* զուսումնասիրութիւն և զանասիրութիւնդ ձերոյդ սիրոյ և այժմ ոչ փոքր ինչ գովեցից . . . , f. 173.

Explanation of the Nicene Symbol. *Begin.* Հաւատամք ի մի անձ հայր ամենակալ, ամենայն երեւելաց և աներևութից արարիչ . . . , f. 175. (The MS. e. 36 = 70 inserts this article after § 15.—Cf. Migne, *l.c.*, coll. 289-319, under the title: Epist. LV.)

II.

1. Discourse on our Lord's birthday, by Theodosius (or *Theodotus* according to MS. no. 45. § 14) of Aneyra. *Begin.* Պայծառ և հրաշափառ է մերձակայ տօնիս խորհուրդ . . . , f. 182^b. (MS. 70, *ib.* 2.—Migne, *l.c.*, coll. 1349-1370.)
2. Second discourse of the same, on the Epiphany. *Begin.* Պայծառ է մերձակայիս տօնի պատճառ . . . , f. 190. (MS. 70, *ib.* 3.—Migne, *l.c.*, coll. 1369-1386.)
3. A question concerning the Son: since Son and Spirit are from the Father, why are they not called 'Brethren?' *Begin.* զի որդի և հօգի ի հօրէ են՝ ընդէր ոչ ասին եղբարք . . . ,

f. 195. (Cf. Karamianz, Berlin Catalogue, no. 31, f. 253^b.)

4. Heretical doctrines, 64 in number, of different sects. Մ. Պարտ իցէ անշունչ և անզգայ ասել ստեղծեալ Մ. շնախաստեղծն, և ապա փշեալ ի նա ոգի . . . , f. 195.
5. Answers to the above sentences. Մ. Ոչ է պարտ անշունչ և անզգայ ասել ստեղծեալ Մ. շ . . . , f. 196^b. (Cf. Karamianz, *ib.*)
6. Compendious sketch of heresies and schisms, with the name of their authors, 77 in number. *Title:* Տարացոյցութի հերձուածողաց և աղանդից. *Begin.* the first item: Մ. Ոչ է պարտ եղանակ զգիրս սուրբս և փոխանակ այնմիկ գրել բանս օտարօտիս, որպէս Մ. րտեմնն, ff. 198-210^b. (Cf. Karamianz, *ib.*) At end the note in another hand: 'Remember the Lord John, vard. of Medsoph Wanq, and Thomas, a searcher after the word;' and also this: 'the writing fails.'
7. David of Bagrevant (7th cent.) against the heretics. *Title:* Պաւթի փիլիսոփայի բան հաւատոյ ընդէմ հերձուածողաց. *Begin.* Պատրաստ իցէք տալ պատասխանի, ասէ համարձակագոյն յառաքեալն Պետրոս . . . , f. 200^b. (Cf. Karamianz, no. 31, § ii, *ib.*, f. 262.)
8. Of the same, on the nature of Christ, by command of Anastasius, Armenian catholicos (661-667). *Begin.* Մյլ զի քո բարեփառութիւնդ յօժարեաց դաւանութիւն յերկաքանչիւրոցն հաւատոց . . . , f. 205^b.
9. Of the same, on the same matter, by request of Ashot the patrician. *Begin.* Իան զոր հարցանէք ով բարեփառութեան հարցափորձող . . . Որք մի ասն բնութիւն Իանին . . . , f. 208^b.
10. Theodorus, called Dagon (*Պագոն*), disciple of the same David, Refutation of those who hold by two natures. *Begin.* Ինստացական Իանն անձ ի մարդանալն . . . , f. 210^b.—Eight short chapters.
11. Explanation of the Signs of Prosody, etc., f. 212. Colophon:—
Փառք . . . վերջինս բանասիրաց, և տրուպս պետաց՝ յովհաննէս կոչեցեալ ինդրօղ բանին տեառն յիսուսի՝ զոր ի վանդ ժամանակաց՝ տենչացեալ կարօտեաք՝ յեղակարծ ժամոն, գտեալ եղև ՚ի յարկեղս գրոց՝ ի հին վարժարանի, ի հերմոնի վանս կոչեցեալ առ ոտս ձերուն բաբունոյ ՚ի ձեռն համշիրակ եղբաւր մեր յովանիսի օրինակ

մեզ ետ . . . Մըդ ետ մեզապարոս ի մանկունս
 եկեղեցոյ յովհաննէս վարդապետ՝ գրեցի
 բազում աշխատութեամբ ի վայելում ինձ
 և իմոցն զազար համշիրակ եղբար իմոյ.
 աղաչեմ զպատահեալսք ի սմին յիշելաւ քն
 զվերոյ գրեալս. և զբազմերանս զպարոն
 ամիր մուլքն ծաղկեալ զաւակաւք իւրովք՝
 և ծնօրովք հանդերձ որ զբարտեղս շնոր-
 հեաց : և զմիայնակեցունքս մեր զսուրբ
 հարբս. զմահադասի ստեփաննոս զերից հայր և
 զմես ստեփաննոս, և զմարտիրոս . . . և զիս
 ծնողօք իմովք : . . . գրեցաւ սա ի թվիս
 նկար ի դուռն լուսարեր անարատ կոյս
 մարիամու .

'Glory . . . I the last of philologists and lowest
 of officers, John, called a seeker for the word of the
 Lord Jesus, which at an early time I longed for
 and needed; in a changeful seeming hour, this
 was found in a chest of books in the old school, in
 the Wang, called of Hermon, at the feet of the old
 Rabbi, by Hamsbirak, our brother John, he gave
 us the copy . . . But I, sinful among the children
 of the church, John Vardapet, wrote it with much
 trouble, for the use of myself and mine, of Lazar
 Hamshirak my brother. I pray them who read it
 to remember in Christ the above-mentioned, and
 also the much-gifted Paron Amir Mulqn with his
 abounding offspring, and with his parents, him
 who bestowed the paper; also our monks, holy
 fathers, Mahdas' Stephanus the Elder father,
 and the other Stephanus, and Martiros . . . and
 myself with my parents. . . . It was copied in the
 year 843 (A. D. 1394), at the door of the illumining
 pure virgin Mariam. . . .'

There follows more, but it is rubbed out or effaced
 by damp. At the beginning of the volume, f. 2,
 is another notice of 'a benevolent and faithful man
 of God, who was the last to renovate and give the
 book as a memorial of himself and his parents, to wit,
 the Father Nuridsehan (նուրիջան), his mother
 Phashekên (փաշեկէն), his spouse Arman (արմա-
 զան), his sons Amir, Mkritch, Margar; his daugh-
 ters Nônôfar (նոնօֆար), Êbath (էթաթ). His
 brother Yovanês (John), his spouse Êthar (էթար),
 sons Aslan (ասլան), Yekhanês (յեխանիսին), Yovanês,
 Zaqar (զաքար), Araqel, and his relatives living or
 defunct. We are begged to commemorate and
 repeat a *Deus Miserere* for Avetiç, for Aslan's
 spouse Khalinar (խալինար), for Amir's spouse Ojîd
 (օյիդին), for Shushan (շուշանին); in the year 1120
 (A. D. 1671).

The Scholia of Cyril have been published from
 this and the next codex by Dr. F. C. Conybeare,
 in the Series of the Oriental Texts and Trans-
 lations.

70

MS. Arm. e. 36—Cyril of Alexandria, A. D. 1689.

Glazed Turkish paper. Size, $8\frac{1}{4} \times 6 \times 1\frac{1}{4}$ in. Text,
 $6\frac{3}{8} \times 3\frac{3}{4}$ in., of 29 lines each. Ff. 197. Writing,
 bolorgir regular. Binding in leather, of 18th cent.
 Rubrics and bird initials, with marginal scrolls in
 purple before each chapter.

It contains:—

I. Scholia and correspondence of St. Cyril of
 Alexandria. Similar to MS. 69, but with some
 differences in the ordering of chapters, as follows:—

Table of matters, f. 4.

1. On the Incarnation of the Only Begotten, f. 6.
 (Cf. MS. 69. I, § 3.)
2. Letter of the priest Tiberius, f. 23^b. (*Ib.* § 4.)
3. Salutations of Cyril, f. 36. (*Ib.* § 5.)
4. Cyril to Theodosius, f. 42^b. (*Ib.* § 6.)
5. Cyril to Eutochia, f. 45^b. (*Ib.* § 7.)
6. Cyril to Areadia and Marina, f. 74. (*Ib.* § 8.)
7. Cyril to Theodosius, f. 81. (*Ib.* § 9.)
8. Cyril to the same after his return from Ephesus,
 f. 104^b. (*Ib.* § 10.)
9. Of the same, that Christ is one, at the request
 of Ermias (MS. *Eremias*), f. 111. (*Ib.* § 11.)
10. Cyril to Secundos (Սեկունդոս), f. 151^b. (*Ib.*
 § 12.)
11. Second letter to the same, f. 155. (*Ib.* § 13.)
12. Cyril to Aecius of Melitene, f. 158. (*Ib.* § 14.)
13. Cyril to John of Antioch, f. 165^o. (*Ib.* § 15.)
14. Cyril to Anastasius, etc., f. 168^b. (*Ib.* § 19.)

II. 1. Explanation of the Nicene Creed, f. 170:—

2. Discourse of Theodosius (*sic*) of Ancyra on the
 Saviour's Birth, f. 178. (*Ib.* § 2.)
3. Of the same, on Epiphany, f. 186. (*Ib.* § 3.)
4. Cyril's Discourse on the holy Deipara, delivered
 in the Council of Ephesus, against Nestorius.
Begin. Պայծառ է մեղ բանս և շնորհօք
 լցեալ . . . f. 191^b (Migne, Ser. Gr. v. 77,
 coll. 1029-1040).—At the end a note in red:
 'These chapters were read at Ephesus for
 the deposition of Nestorius.'
5. Colophon of Stephanos of Siunik, the translator
 of the first part of the contents above (I, §§ 1-
 14), f. 195^b. (Cf. the preceding MS., § 17.)
6. An epilogue, by an anonymous author, without
 title, f. 196. (Cf. *Ib.* § 18.)

On the last folio (f. 197) of the volume are
 different records. The first one is the colophon of
 the copyist, named Sargis, priest, son of Johannes
 and Tatsum (Տատսում), stating that he has tran-
 scribed the volume in the A. E. 1138 (A. D. 1689) in
 the royal city of Shôsh, now called Aspahan, in

the village-town Djulay, i.e. Julfa, 'under the shadow of Holy Bethlehem,' the king being Shah Suleyman, the catholicos Eliazar, and the archbishop of Julfa Stephanos. The notice is closed with a long list of the relations of the writer, viz. his mother's sister Thalithên, his brother Ephrem, with his wife Nanadsehan; also Sir Sargis, and 'my grandsire Sir Sargis and his wife Mariam,' his mother's grandsire Araquel and his wife Thaguhin; also Sir Sargis and his wife Azat Khan, and his daughters Folorithê, Anay, Urullu. and Catharine. He has also a short notice on f. 74.—The second record in bologgir, joined to this colophon, is of a certain Grigor, son of the Khodseha Johannes and the Khathun Mariana. He names his brother Ohan Dsehan, his wife Manuk Nazlu Khan, lately deceased; also Paron Grigor and his last wife Shmêl, and his infant son Petros Dsehan, also his daughters Anay Khanum, Murasakhanum, Zebithakhanum, attesting that he has got the volume for 50 silver tumans. The same Grigor, under his signature, in a scrawling hand, transfers, on the same page, the volume to Astouadzatour Vardapet in A.E. 1140 (A.D. 1691).—We read also in the same page, in a note under the date of 1834, the name of a Yordan Nersesian, probably an owner.

The first two colophons run as follows in the Armenian text:—

Որոյ ամէն առատ շնորհիւն կատարեցի . . . Սարգիս էրէցս. որ անուամբ եմ կոչեցեալ քահանայ, և ոչ գործով: 'ի թուականութեանս մերում: Ի. և ճլը 'ազրիլի ամսոյն, ժի, շնորհիւ ան սկսայ և ողորմութեամբ նորին կատարեցի 'ղոմի գիրքս որ կոչի պարագամանց: յաշխարհի պարսից արքայանիստ քաղաքիս շոշ կոչեցելոյ 'որ այժմ' ասպաճան արտաձայնի, ի գեօղաքադաք ջուլայու. ընդ հովանեաւ սրբելակմի, ի թագաւորութեան շայ սլեմանին. և զիտապետութեան հայոց հանուրց սևոից տեառն եղիւ զարու: և 'ի վերայտեսութեան նահանգիս պարսկաստանի հեղահոգի արհիւսկոսկոսի . . . տեառն ստեփաննոսի յիշեցէք զճնօղն իմ զյոճանէսն, և զմայրն իմ տաակումն, և զմօրաբոյրն իմ զթալեթէն, և եղբայրն իմ եփրեմն, և զկողակիցն իւր նանաջանն յիշեցէք: 'Կարձեալ յիշեցէք զաթ սարգիսն, և զպայն իմ' ար սարգիսն, և զկողակիցն իւր մարիամն, և զմօրէ պայն իմ առաքելն, և զկողակիցն իւր թագուհին. 'Կարձեալ յիշեցէք 'ի բրիտանոս զաթ սարգիսն, և զկողակիցն իմ ազատ իանն, և զուստերքս իմ ֆօլօրիթէն, անային, և ուրուզուեն, և կատարինէն:

Then in other ink, and perhaps another hand, the following:—

Արդ ստացաւ սրբ գրիգոր կոչի (sic) պարագամանց . . . պայազատ պարոն գրիգորն, 'ի հալալ ընչեց իւրոց, յիշատակ իւր, և ճնօղացն իւրոյ խօջայ յովհաննիսին, և մօրն իւրոյ խաթուն մարիանէ: և հարազատ եղբայրն իւր ոհանջանն, և կողակիցն իւր մանուկ նազուխանն, որ յայսմ' ամի հանգեաւ զարձեալ յիշեցէք 'ի քն զպարոն գրիգորն, և զվերջին կողակիցն իւր շմէլն, և զորդին իւր նորաբողոջ պետրոս ջանն, և զուստերքն իւր, անայի խանուամն, մուրաստխանուամն, և զերթթայ խանուամն . . . արդ ստացաւ զսրբ գիրքս, յիսուն զեկան արծաթի, որ պարսիկ բառով լինի թուման:

A still later colophon ends the page thus: 'I, the worthless Nerses, wrote this in the year 1283 (արձձգ: A.D. 1734), April the sixth.'

71

MS. Arm. e. 35—Cyril of Alexandria, Ephrem, Vardan, A. D. 1382.

Oriental paper, brownish. Size, 7½ x 5½ x 2 in. Text, 5¼ x 4 in., of 22 lines in a page. Ff. 187. Writing, bold bologgir. Binding, brown stamped leather, with a flap. Ornamentation, red initials and first lines, with a few rude arabesques in margin. The quires are of 12 leaves (except the last), 16 in number.

Contents:—

1. Commentary on Ezekiel, by Cyril of Alexandria, — mentioned neither by Zarbhanelian nor by Somalian, and unknown in Greek either, except for some short fragments reproduced in Migne, Ser. Gr. v. 70. coll. 1458-1459, and taken from Mai. The MS. gives excerpts from a longer commentary upon chap. 1, verses 1-4, on chaps. 4, 25, 29, 37, 38. Ff. 2-27^b.
2. Commentary on parts of Ezekiel, by Ephrem, — known to Zarbhanelian only by name. The first chapter is entitled thus: Ս' ասն շինութեան տաճարին, մեկնութիւն Եփրեմի, i. e. 'on the building of the temple,' and begins: 'Կերու թիւնն յամի Սեղեկիայ թագաւորութեն եղև . . . , f. 27^b. The succeeding sections of commentary are as follows:—

Chap. ii, 5 and 7, Ոչ զսոյ նշանակէ զանգիտութի, այլ նց տեղի տալ ապաշխարութեան . . . , f. 30^b.

- Chap. iii, 22, Վրանդի լուծիւն տեսու-
թեանցն անային յարմարացոյն է . . . ,
f. 36^b.
- Chap. viii, 1, Հայտնի է մարդարէիս ընդ
յեթոնիայ ե գերու թի մատենէ . . . ,
f. 52^b.
- Chap. xii, 1, զհասարակաց զգայրկեան
զհոգւոյն զբանս յայտնեաց . . . , f. 66.
- Chap. xvi, 1, Բարի է յանցանացն յանդի-
մանու թիւն . . . , f. 80.
- Chap. xvii, 1, Լ'ւրինտկաւ ասնել նմա
զմարդարէու թիւնն հրամայէ . . . ,
ff. 97^b-121.

3. Commentary on Daniel, by Vardan Vardapet (of Hallat),—published in Constantinople, 1825, as Appendix to the Commentary of XII Prophets, by Nerses of Lambron, pp. 242-248. It begins with a prologue: Հոգևոր նր եղբարք մեր և որդեակեր յօժարեցին, etc., ff. 122-185. In this and in the epilogue: Եւ ինձ իսկ անարժանիս եղև փորք ինչ բաղձալի փաստակել . . . , f. 185, the author declares that he undertook the work at the instance of Grigor Vardapet and others, as well as of 'my brother Sarkavag Vardapet' (written սարկ-վիտն), that he commenced it in the year of A.E. 717 (A.D. 1268) in Khor Virap (a convent near Artashat) and completed in the following year in the monastery called Aldsch (Լ'ղջոյ) 'in the presence of St. Stephen.' He asks our prayers for the երախտաւորաց պարոնաց, Sadon, Smbat, Prôsh, Qurd, and all dwellers in the land. The authors from whom he compiled it were the Syrian Ephrem, Hippolytus patriarch of Rome, and Stephanus of Siunik, whose names are indicated in the margin against sections of commentary derived from them. Prof. W. Marr has collected the pieces of Hippolytus here given from another codex and published them.

The copyist of this MS. was named Johannes; whose colophon (ff. 185^b-187) states that he transcribed this volume by order of John and Cyrineus Vardapets of the 'famous convent of the Holy Cross, in the district of Spatkert (Սբարասիերա), a place facing the town of Khizan' (south of Bitlis). He wrote the book as a memorial of himself and his parents and male kinsmen, for the instruction of himself and his brethren, among whom he mentions the religious Jacob; he entreats us to commemorate John the religious, who lent him his archetype, and who loved, received, and aided him to eat and take repose; also Stephanos, a religious brother of John just named, who has passed away;

also Mkrtitch, who prepared the bread, and Vardan a priest who bestowed on him a habitation, and all the brethren gathered therein. Also Thomas, a monk, who supplied the text of Daniel. The book was written under the shadow of the Theotokos and of St. George the general, opposite the city of Ostan (ոստան). In conclusion he asks us to forgive his blunders in writing. Dated in the year 831 (A.D. 1382). There follows a later note, f. 87, by an owner, Zachariah Vardapet.

The first notice coincides with a note of Zarbhanelian (*l.c.*, p. 461) that 'the only known copy of the Commentary of Ephrem is extant in Van,' which is not far from the above-mentioned places.

72

MS. Arm. f. 9—St. Nilus of Sinai, etc., 18th cent.

Paper, glazed brownish. Size, $6\frac{1}{4} \times 4\frac{1}{4} \times 3$ in. Text, $4 \times 2\frac{5}{8}$ in., of 15 lines in a page. Ff. 387, paginated in Armenian letters. Ornamentations: rude head-pieces on ff. 287, 340, and marginal arabesques. Written, it would appear, in several *notergir* hands, but probably by the same scribe, in the 18th cent.; the orthography is faulty. Binding of brown stamped leather, with a flap.

Contents:—

I. A large selection made, without regard to order, from the Book of Elegies of Gregory of Narek; it comprises about 64 chapters out of the original 94, a notice of Gregory of Narek of himself as living under the Emperor Basil being added, ff. 1-285.

II. Selection from the works of St. Nilus of Sinai, from the 5th cent. translation:

1. On Prayer, in 150 chapters (the Greek text being 153). *Begin.* Ար որ կամեցի առնել անուշահոտ խոսնկա . . . , f. 287. (Venice ed. in the *Life of Fathers* (1865, 2 vols. 8vo), t. II, 700-725.—Migne, Ser. Gr. v. 79, coll. 1167-1200.)
2. On the Eight Evil Spirits. (Cf. MS. d. 17.—Migne, *ib.*, coll. 1145-1164.)
 - a. On Wrath (Բարկու թիւն), f. 313.
 - b. On Melancholy (Չանձրու թիւն), f. 315. (Ven. ed. II, 654-655.)
 - c. On Vainglory (Մեափառու թիւն), f. 317. (Ven. ed. II, 656-657.)
 - d. On Pride (Լ'մարտաւանու թիւն), f. 319^b. (Ven. ed. II, 658-662.)
 - e. On Gluttony (Արագայնամուլու թիւն), f. 325. (Ven. ed. II, 641-643.)

- f. On Fornication (**Պոռնիկութիւն**), f. 329.
(Ven. ed. II, 644-647.)
- g. On Avarice (**Լքծածկութիւն**), f. 334.
(Ven. ed. II, 647-650.)
- h. On Sadness (**Տրտմութիւն**), f. 337.
(Ven. ed. II, 652-654.)
3. Discourses (**Ճ'առք**),—in 93 sections. *Title*: **Սուրբ Տօրն նիզոսի ասացեալ Ճ'առք. ն. առաքինութիւնք և ի հրատարումն յաշխարհէս բարի որ կարճահատ . . .**, i.e. Of our holy Father Nilus, Discourses. Upon Virtue and Retirement from the world, abridged . . . , f. 340.
4. Spiritual counsels,—in 66 sections. *Title*: **Խրատ հոգեշահ և զիճակք արդարութեան. Begin. ն գերկեզն այ ունիջեր ի զըջումն քո . . .**, f. 352.
5. Spiritual counsels, on the word of life,—in 233 sections. *Title*: **Խրատ հոգեշահ ասելով զբանն կենաց մարդկան ոգեոց կեցուցանել. Begin. ն. զի այս է սկիզբն հրատարելոյ յաշխարհէս . . .**, f. 358^b.
6. Counsels of gentleness, and precepts to beware of women, and about the future life. *Title*: **Խրատ յաղագս հեղութեան և զգոյշ լինել ի կանանց և վասն հանգերձեալ կենացն յաւիտենական, etc. Begin. ն. Որ ցանկայ կենաց յաւիտենից, զոր պատրաստեաց սրբոց . . .**, f. 372.
7. Counsels for those who wish to find salvation in monkhood. *Title*: **Խրատ որ կամին զփրկականն կրօնաւորիլ, etc. Begin. Սոնոցն յորժամ աղօթել կամենայ . . .**, f. 380^b.
8. On the preference of prayer before all things. *Title*: **Եթէ պարտ է զաղօթս նախադրել քան զնմ և ինչ վասն աւգտի. Begin. Ըմենայն գործով սիրելիք, և նմ բան փրկչին մերոյ . . .**, f. 383^b.
9. Precepts to young people. *Begin. Պարտ է մանկանց ճգնեալ և կրթել զմարմնս . . ., f. 385^b. (Cf. MS. d. 17, § 24.—Ven. ed. II, 676-678.)*

From the many records of the copyist appended to several of the chapters, foll. 33^b, 82^b, 121, 132, etc., we gather that the name of one of the scribes was Avetiq. On fl. 11 and 371^b he commemorates his parents, Khodsehay Bahaq (**բաբաք**), and Ulu Khatham (**ուլուխաթուն**); his son Babadschan (**բաբաջան**), and his daughters Khalaf (**խալաֆ**), Ułurluē (**ուլուրլուէ**), Sophik (**սոփիկ**), Oskitatik (**ոսկիտատիկ**). On f. 385, in a final notice, he mentions all these afresh, and adds a daughter Anna,

Jacob Dsehan (deceased), Abdmessiah (**ապղլմիսէս**), Philip (**փիլիպոս**), Mariam. None of these notices are dated.

73

MS. Arm. e. 37—Dionysius [Pseudo-] Areopagite, 17th cent.

Two separate MSS. are here bound in one volume, the first, written in 1662, is on glazed paper of brownish hue; the second, written on white glazed paper, in 1653. Size, 7½ × 6 × 3 in. Text, 5¼ × 4¼ in., in double columns, of 33 or 35 lines each, as far as f. 250, thereafter of 25 or 30. Ff. 483 + 3 left in blank. In 22 numbered quires of 12 leaves (except last, which has 4) as far as f. 251, where their numeration begins anew, the rest of the volume containing 20. Three columns are left in blank on f. 91. Writing, bolorgir, regular throughout, but more compact in the first half of the volume than in the second; bird letters, rubrics, and marginal arabesques also adorn the first half. Binding, red stamped leather of the 17th cent., with 2 tongs and brass studs.

It contains two translations of the writings of Dionysius Pseudo-Areopagite (Migne, Ser. Gr. v. 4), one of the 8th cent. by Stephanos of Siunik, from the Greek, and the other of the 18th cent. by Stephanos of Lemberg, from the Latin, both with scholia. In our copy the new translation precedes the old one.

1. The new translation (cf. Brit. Mus. Orient. 2619) comprises:—

1. Preface of the Translator. *Begin. Վախ քան զձեանարկել յիրողութիւնս արժան վարկանիմ պատճառ արտադրել թէ վասն էր համարձակեցայ . . .*, f. 4.
2. On the celestial hierarchy, f. 5.
3. On the ecclesiastical hierarchy, f. 62.
4. On the divine names, f. 117^b.
5. On the mystic theology, f. 219.
6. The ten letters, f. 225^b.—At the end there is a notice of the translator (f. 248^b) to the effect that he has abstained from rendering the Letter to Titus on the Dormition of the Holy Virgin, as it appears only in the Old Armenian version, not in Greek or Latin texts.
7. Narrative of the conversion of St. Dionysius. *Begin. Բաղում ի յունաց և ի լատինացոց վարդապետաց . . .*, f. 248^b.
8. The colophon of the Translator, without title. *Begin. Ես Ստեփանոս Երզրացի յետին ի բանասիրաց տեսեալ զգերս սրբոյն Վիտնե*

սիոսի սյրլափոխեալ . . . , f. 250^b.—The translator, Stephanos of Lemberg, in his preface and colophon declares that during his stay in Edschmiadzin, as teacher of philosophy, he made, at the request of his pupils, this new translation,—as the old one was obscure,—from the Latin. He merely changed the words and phrases of the old text, and added to the scholia of Maximus, which already had a place in the old version, others taken from fresh sources; he did this A.E. 1111 (A.D. 1662), under the catholicate of Jacob IV. He also mentions his other translations into Armenian; namely, of Josephus (the Jewish war), of the Book of Causes (Վերք պատճառաց), of the Lives of the Fathers, from the Polish, a work called the ‘Mirror of Lives’ (Հայելի վարուց), which was printed later on in 1702, apparently in Marseilles.

II. The old translation :—

1. Prologue. *Title* : Վախարանու թիւն վասն մեծին Վիտնէ սիոսի Միսոպոլիտոսի, և վասն գրոցս այս գրեցոյ ի նմանէ. *Begin*. Յալչ նուականութիւն և յընչաւտութիւն և ի մեծութիւն յաստջնարութեան մեծին Վիտնէ սիոսի . . . , f. 252. (Migne, Ser. Gr. v. 4, coll. 370 foll.) The Greek text has more discourses at the end.
2. On the celestial hierarchy, f. 254^b.—Here and in the following chapters each paragraph is accompanied by the scholia of Maximus in smaller letters. For reference of the scholia to the text, Greek letters are employed.
3. On the ecclesiastical hierarchy, f. 303.
4. On the divine names, f. 359^b.
5. On the mystic theology, f. 454.
6. The ten letters, f. 459.—The last but one, addressed to Titus, is entitled: On the Dormition of Holy Deipara and ever Virgin Mary. *Begin*. ծանիցե եգրայրութիւնդ : ի վրեմականց Տիտէ . . . , f. 479.
7. From the theological treatises of St. Hierotheus. *Title* : Արդոյն յեռոթեոսի առ ի յիմարանականացն ստիքերունեայ. *Begin*. Ար բոլորիցս պատճառ և գերալիսպատարային նծութիւնն, որ զըմանաւոր բոլորին Համաձայն . . . , f. 481.
8. Colophon of the Translator, *without title*. *Begin*. Ի վեցհարարբորդի երկերբորդի բասնբորդի առն արարածոց աշխարհէս, բոս յունարէն թուոյ . . . , f. 483.—Here we read that this Book of Dionysius the Areopagite was translated in Constantinople from ‘accurate exemplars, by David the

Consul (ὄπατος) and Coenarius (Կենար) of the royal table, and by Stephanos the priest and grammarian, pupil of Moses, bishop of Siunik, in the year 6220 of the creation, and in the 14th Indiction of the Greek era, in the second year of the reign of Philippus’ (read *Philippicus*). If we assume the last clause to be the more accurate of the three, the date would correspond to A.D. 713. (Cf. MS. e. 20=69, f. 213.)

Three scribes were concerned in the writing of this MS. The first, who on f. 91 names himself Mkrtitch, wrote ff. 1-91, a second wrote ff. 92-250: the latter there leaves this notice: Have mercy on the owner of this holy book, Jacob Vardapet, and on the sinful delated scribe Gregory the elder of Yamith (յամիթեցի, i.e. Arnida). It was written in the year 1113 = A.D. 1664, Feb. 5.

The third scribe who penned the second half of the volume, in his colophon on f. 483, names himself Barsi or Basil, a minister of the word and vardapet. He asks our prayers for himself and for his parents, Sir Stephanos, nicknamed Tsiq (Յիք), and his mother Anna. He dates his colophon A.D. 1653 (ա.մ.ճ.դ), and in the Armenian era 1103.

The second half of the MS. was therefore copied ten or eleven years before the first, and the binder is responsible for not putting it first. Stephen of Lemberg in his colophon (f. 250^b) states that he made his revision of Dionysius in the Armenian year 1111 (= A.D. 1662) under Jacob Catholicos, successor of Philip,—some ten or eleven years therefore after this second part of our MS. was written.

A later colophon, on f. 91, is of one Khôdsehamal (խոջամալ), dated 1155 (A.D. 1706). It is in a hand used at that epoch among the Armenians of New Julfa or Ispahan. The seal of the convent of the All Saviour in that city, dated 1201 (A.D. 1752), is impressed here and there on the pages of the volume.

74

MS. Arm. c. 16—Nana the Syrian, 17th or 18th cent.

Glazed paper. Size, 7³/₄ × 5³/₄ × 1 in. Text, 6 × 3³/₄ in. In two columns, of 34 lines each. Quires, 17, of 12 folios each. Ff. 196. Writing, in thin and regular holorgir of the 17th cent. Binding, of dark stamped leather on boards.

It contains :—

The Commentary on John’s Gospel, by Nana the Syrian, turned into Armenian early in the 9th cent.—The anonymous translator in a preface (ff. 1-2^b) states that Nana, a Syrian archdeacon, made his commentary at the request of Bagarat Bagra-

touni, governor of Armenia (A. D. 835-847) under the Arabs, in Arabic. When Bagarat was forced to abjure his faith, Sembat Bagratouni, chief of the Armenia militia, having come to know of the work, gave order to the translator (who is left unnamed), to turn it from the Arabic into Armenian: this work was interrupted when Sembat was in his turn captured by the Arabs and put to death for his faith (A. D. 856), but later on a new and complete translation 'with some abridgements' was ordered by Mariam Bagratouni 'the Lady of Simniq' (**Սիմնիկաց արկիկին**), daughter-in-law of Sembat. (Cf. Tchamitch, *History of Armenia*, t. II, pp. 441-453 and 705.) The work does not exist in Syriac, but there is extant a Greek version under the name of Nonnus of Panopolis, published by Passow (Leipzig, 1834), and a second time by A. Schindler. Dashian, in his *Catalogus* (1895), p. 1136 c, adds that modern critics attribute it rather to Apollinaris of Laodicea. The notice of the translator above mentioned discloses the fact that Nana, when he received the order of Bagarat, 'went about all the convents (**անապատս**) in Mesopotamia,' and 'found what he wanted . . . and he put it in an abridged form from the Syriac into Arabic.'

The volume contains no records of the copyist.

75

MS. Arm. f. 20—Bartholomew of Bologna, 18th cent.

Paper. Size, $6\frac{1}{4} \times 4 \times 2\frac{1}{4}$ in. Text, $4\frac{1}{4} \times 2\frac{3}{4}$ in., 19 lines in a page. Quires, 31, of 12 leaves. Ff. 367, paginated in Armenian numerical letters as far as p. 560 (**ՃԷ**). Writing, notergir of the beginning of 18th cent., compact and regular, but some of the letters blotted. Head-pieces and marginal arabesques rudely designed in colours on ff. 6 and 16. The latter, being the first chapter of the first day's commentary, has a picture representing the creation of Eve, after a western design. Binding, of dark leather, covered with white leather wrapper.

It contains the Commentary of the Seven Days of Creation. *Begin.* **Ի սկզբանէ ստեղծ ան . . . վարդապետք ասին թէ ան ի սկիզբն լինելու թէ արարածոցս . . .**, f. 16. The name of the author is not given. He was a Dominican missionary in Armenia in the 14th cent., and his work was translated into Armenian by his contemporary and co-religionist Jacob of Qerni, called the Translator (**Թարգման**). Cf. Dashian, *Catal.*, no. 249, pp. 640-641; Nat. Libr. Paris, Supp. 44; Imp. Libr. of Vienna, Arm. MSS., no. 29.

The colophon at the end of the volume (f. 367) gives only the name of the copyist, Stephanos a priest, without mentioning any date or place.

76

MS. Arm. f. 19—Homilies of St. Gregory of Armenia, etc., 18th cent.

Glazed paper. Size, $6\frac{1}{4} \times 4\frac{1}{4} \times 2$ in. Text, $4\frac{1}{4} \times 2\frac{1}{2}$ in., of 21 lines to page as far as f. 216, then of 19 only. Quires, 18×6 , of 12 leaves each. Ff. 296. Writing, notergir, of different hands. Rubrics. A lacuna of blank pages (pp. 216^b-225). Binding, of stamped brown leather.

Contents:—

I. Homilies of St. Gregory the Illuminator,—a collection of 23 pieces, known under a special name of **Յաճախապատում**; f. 2. (Published at Venice, 1838.)

II. Some Gantz by a later hand:—

1. On the Annunciation, f. 213^b. (Cf. MS. 25, § 2.)
2. On the Invention of the Armenian Alphabet, f. 214^b. (Cf. MS. 59, § 44.)
3. On the 1st Sunday in Lent, ff. 215^b-216. (Cf. MS. 59, § 56.)

III. An additional part of the volume with new numeration of quires. This begins with a list, written in a Julfa hand, of the printed and manuscript books belonging to the owner of this volume. The first of them is the present volume; the second one seems to be our Arm. e. 34. Seventeen in all are enumerated.

1. Index of Names arranged alphabetically of an Armenian Menologium (**Յայտմաւորք**).

Մուրղիմնոսի վկային, աւղոստ. ին.

Մարիշո եկնսին. Հոկտ. ԺԺ. etc., f. 227.

2. Index to the Book of Canons (**Վանոնգիրք**).

Ղե ընդ արեւելս սլարտ է աղոթել ան չէէ' . . ., ff. 266^b-296.

The only record of the principal copyist, traced at the end of the Homilies (f. 213), gives no name, but only the date of the Armenian era, Tuesday, 1st March, 1080 (= A. D. 1632). There are also stamps of different seals, giving the following names and dates:—

Ք + ծ. Ստեփանոս, 1824' (ff. 2, 213).

Քիծ. ար Վանիէլ (in monogram), 1799' (ff. 3, 83, 157^b, 213, 295^b).

Ք + ծ. Նիկողոս, 1821' (f. 216^b).

And a fourth one without name, representing only some ornaments, above a cross, and below an 'Agnus Dei' (f. 45^b).

77

MS. Arm. f. 5—Gregory of Narek, 13th cent.

On cotton paper, brownish. Size, $6\frac{3}{4} \times 5$ in. Text, about $5\frac{3}{8} \times 3\frac{1}{4}$ in., having from 17 to 25 lines in a page. Ff. 281. Writing in bolorgir, distinct and bold, but careless. Not only is a large portion of the original MS. cut off at the end, but many folios (26 in number) are missing in different places throughout the volume. Brown stamped leather binding.

It contains the Book of Prayers of Gregory of Narek (10th cent.),—called usually 'Book of Narek.' It extends in our MS. as far as the half of the 87th chapter, the complete number of them being 95. (Best edition, Venice, 1840.)

In the absence of the final colophon of the copyist, we only learn from the short records, 42 in number, joined to the end of most of the chapters, that the MS. was written for the use of one Petros, in the monastery of Theleniq (*անապատ Թեղենեաց*) in Bedsehni (*Բեջնի*), a canton of Ararat (f. 137), by an exile from his land, Petros, with the aid of Astnat-satur, from a copy belonging to the man of God, Paulos. Owing to his fingers being wounded (ff. 58^b–59), he also had the help occasionally of Sargis, and many others, all members of the community. On ff. 210^b and 219^b it is mentioned that a youth Paul, surnamed Vahram, son of Paulos the owner, was drowned at sea. As for the date, we can get it by comparing the volume with MS. *Orient.* 2283 of the British Museum, which was executed in the same monastery in 1295, and shows the same archaic formation of some letters, as *չ, մ, ը, պ, ջ*, with which we are familiar in the writing of the copyist Sargis; whence we can argue the age of our MS. to be of the 13th or 14th century. The Vatican MS. of Gregory of Narek is in a closely similar hand.

78

MS. Arm. d. 20—Correspondence of Nerses Shnorhali, etc., 18th cent.

Paper. Size, $9\frac{1}{4} \times 7\frac{1}{2} \times 1\frac{1}{2}$ in. Text, $6\frac{3}{4} \times 5\frac{1}{4}$ in., 30 lines in a page. Quires, 17, of 12 lines each. Ff. 107. The old pagination in Armenian numerical letters is marked at the foot of pages on left. Writing, notergir of 18th cent. Rude head-pieces adorn ff. 4^b and 27^b. The last folio is partly torn off. Binding of dark red leather.

Contents:—

I. I. On sound faith and pure life, by Gregory of Narek, written at request of Vardan 'the secretary' (*գրեանապատիր*). *Begin.* Տէրու-

նեան հաւանեալ խրատաւ որ ըստ պարզեաց էր... , f. 4^b. (Cf. Dashian, *Catal.*, no. 21.)—At the end a later hand of Julfa adds this strange notice: *զայս գիրքս որ կոչի Հոգևրնդունակ արարեալ է հայրապետ թեան Տե'ի Արքեպի Հայրոց Լուսաւորչի, գրեցաւ է թղթն անդճիլունն ծն այ պղիկր արքեմարտոս* (f. 27), i. e. this book, called 'Soul acceptable,' was composed in the patriarchate of Sir Nerses, illuminator of Armenia, and written in 1433 (= A. D. 1983!).

2. Encyclical Letter of Nerses Shnorhali, f. 27^b. (Cf. no. 40, § 2.)
3. Of the same, Letter to the people of Mamestia about the Sectaries called Arevordi. f. 64. (*Encycl. Lett.*, St. Petersburg, 1788, pp. 197–203.—Cappelletti, *Ners. Claj. Opera*, I, 269.)
4. Of the same, Letter to Michael, patr. of Syrians, f. 67. (Cf. no. 40, § 13.)
5. Letter of Moses Vard. of Erzenka to Gregory the priest (cf. MS. 40, § 29), reproducing here only the last half of the letter, beginning from the extract of Khosrov 'on the Church,' *Տեղի ազթից գիրքն քր զեկեղեցի ուսուցանէ*, etc., ff. 68–73. The name of Moses is not mentioned here; on the contrary it is wrongly attributed (f. 69) to Nerses of Lambron. (Cf. Dashian, *l. c.*, p. 350, who wrongly attributes the entire article to Khosrow Andzevatzi, *l. c.*, p. 350.)
6. Synodical Address of Nerses of Lambron, f. 73^b. (Cf. Arm. e. 21, 1.)
7. Eulogy of the Holy Cross, by Athanasius of Alexandria. *Begin.* *զեաջն մը կենարար*... , f. 94. (Cf. Zarbanelian, *Old Arm. Transl.*, p. 281.)

II. Acts and correspondence, etc., by Nerses of Lambron (*Պատճառ խնդրոյ միարանու թեան*).—Cf. no. 40, § 16, than which the copy before us is more complete, and wholly similar to the Paris MS., *Auc. fouds*, no. 93, written in 1231.—Partial Latin transl. by Cappelletti: *Opera Ners. Claj.*, t. I.

1. The preface of the author (Nerses of Lambron), f. 97. (No. 40, § 16 a.—P. M., f. 1^b.)
2. The 1st letter of Nerses Shnorhali to the Emperor Manuel I, in 1165,—being a poem of faith, and a justification of some usages of the Armenian Church condemned by the Greeks, f. 98^b. (No. 40, § 16 b.—P. M., f. 3^b.)
3. The reply of the Emperor Manuel, dated Sept. 1166, f. 107. (No. 40, § 16 c.—P. M., f. 18.)
4. The 2nd letter of Nerses to the same,—with a 2nd form of faith, and new justifications, f. 108. (No. 40, § 16 d and e.—P. M., f. 20^b.)

5. The reply of the Emperor Manuel, dated May 1170,—being an introductory letter for Theorian's first mission. *Begin.* Մանուէլ Վրի նոյ հաւատարիմ . . . [Թաղաւորութեան մերումի վաղ ժամանակաց ծանուցաւ . . . , f. 123. (P. M., f. 47.—Ed. St. Petersburg, p. 136.—Mai, *Script. Vet. Nova*, coll. VI, 314-317.)
6. The 3rd letter of Nerses to the same, dated Oct. 1170,—with a third form of faith. *Begin.* Հրամանք ինքնակալութեանն ձերոյ . . . , f. 123^b. (P. M., f. 48.—Ed. St. Petersburg, pp. 138-145.—Mai, *l. c.*, pp. 316-329.)
7. The reply of the Emperor Manuel, dated Dec. 1171. *Begin.* Այս ի քէն առաքեալ զիր [Թաղաւորութեան մերոյ . . . , f. 128. (P. M., f. 56.)
8. The eight chapters of conditions for union proposed by the Greeks. *Begin.* Անդրկեցէք զասացոյցն մի բնութիւն . . . , f. 128^b. (Cf. MS. 81, § 2, Arm. e. 15.—P. M., f. 57.—Galanus, *Concil. Eccl.* etc., t. I, chap. xxii.)
9. The letter of Michael, patr. of Constantinople, to Nerses. *Begin.* Խաղաղութիւն բաղումստէ . . . , f. 129. (P. M., f. 59^b.—Mai, *l. c.*, pp. 328-337.—The §§ 7, 8, 9 are omitted in the *Encycl. Letters* of St. Petersburg.)
10. The 4th letter of Nerses to the Emperor Manuel. *Begin.* Երկրորդ յետ անդէն մասանց . . . , f. 130. (P. M., f. 59^b.—Ed. St. Petersburg, p. 147.)
11. The 5th letter of Nerses in reply to the patr. Michael. *Begin.* Ի մաւրդ իմաստութեան ստեանց . . . , f. 131. (P. M., f. 63^b.—Ed. St. Petersburg, p. 148.—Ed. Venice, 1838, pp. 282-290.)—The death of Nerses occurred on the 8th Aug. 1173.
12. Letter of Gregory IV to the Emperor Manuel, dated 1174. *Begin.* Հին բարի զոր արկքս անսիրութիւնդ . . . , f. 133. (P. M., f. 65.—Ed. St. Petersburg, p. 154.)
13. The reply of the Emperor Manuel, dated Jan. 1177. *Begin.* զառաքեալ զիրս ձեր [Թաղաւորութիւն մեր ընթերցաւ . . . , f. 134. (P. M., f. 67^b.)
14. Synodical letter of Michael, patr. of Constantinople, to Gregory, f. 137. (No. 40, § 16f.—P. M., f. 72^b.—The §§ 13 and 14 are omitted in the St. Petersburg edition.)
15. Synodical reply of Gregory IV to the Emperor Manuel,—with a form of faith, f. 139^b. (No. 40, § 16 g.—P. M., f. 76.)
16. Synodical reply of the same to Michael, patr., with another redaction of the form of faith,

signed by 32 members of the Armenian clergy, f. 144^b. (No. 40, § 16 h.—P. M., f. 85^b.)

17. Conclusion of the Acts, interrupted by the death of the Emperor Manuel, on the 24th Sept. 1180, f. 147^b. (No. 40, § 16 i.—P. M., f. 90^b.)—The colophon of the author, extant in Paris MS. (f. 93), is missing in our MS.

III. 1. Letter of Nerses Shnorhali to the Syrian priest Jacob of Melitene, f. 149. (No. 40, § 17.)

2. Letter of Nerses of Lambron to Yousik the Hermit, f. 153^b. (No. 40, § 10.)
3. Letter of the same to Bishop Gregory,—on receipt of a book written by the same Gregory¹, f. 159^b.
4. Relation of the Embassy of Nerses of Lambron to Constantinople in 1197. *Begin.* Իբրև յառաջեացն Վերսէս առաջի [Թաղաւորին յունաց . . . , f. 160. (MS. 40, § 11.)—The topics of the discussion were the two natures, the unmixed chalice, the *Qui crucifixus es*, the myron, the feast of nativity, and the unleavened bread.

IV. Selection from the letters of Nerses Shnorhali :—

1. To the Armenians of Amayq, f. 163. (MS. 40, § 9.)
2. To the high clergy in Armenia, inviting them to a council with a view to union with the Greek Church. *Begin.* Վխառութիւն լեցի իմաստութեան ձերոյ . . . , f. 184^b. (*Encycl. Letters*, St. Petersburg, p. 185.—Ed. Venice, pp. 254-258.)
3. To the priest Paul Հոռոմացեալ, 'պօղոսի համնուան վեհին և քաղաքակցի . . . ,' f. 185.
4. To an 'impertinent,'—three letters, f. 186. (*Ib.*, pp. 186-191.—Ed. Venice, pp. 259-272.)
5. To George Vardapet,—three letters, f. 188. (*Ib.*, pp. 191-193.—Ed. Venice, pp. 273-277.)

¹ This letter is unknown, but of such interest that it deserves to be reproduced here in full :—'Վերսէս նուստ ըստացող մասնեիս զբնութիւն որդւոյ իմոյ Վրիկորիտոսի, ածի զնր տատարնդ իսկ կոստանդնուպալիս ի թուինս հայոց սինդ [A. D. 1197], և այս նամակօքս արարեալ խօսակցութիւն գտաք զնոսս անծանօթ ի սոցանէ թանձրարարաօք և հրեական կամօք ընդ նիւթս կապեալ որք ոչ ակորթ են ծառայել նոյ նորոգութեամբ Հոլոյն, այլ հնութեամբ զրոյն, և սորջացեալ ի հոլեոր կամս մեր, դարձաք հիմաստախոհ յուսոյ նոցա ամօթով.' To this a note is joined:—'Վաւանկըն այս են, Վիրքն Երեմիայ և Վերմանտոսի, թուղթքն փոտայ որ ի Հայք վասն հաւատոյ, և Աթանասի և Սանեայ.' (See the following article.)

6. To the Armenians of Kars, f. 189. (*Ib.*, pp. 193-197.—Ed. Venice, pp. 211-220.)

V. 1. Eulogy on the Angels, by the same author. *Begin.* Մայր Երկրաւորքս եկեղեցւոյ . . . , f. 191. (Latin transl., Cappelletti, II, 210-240.)

2. On the names attributed to the Angels, by the same. *Begin.* Իսկ Տողմունս զնոսա զՏրեշտակս անուանել . . . , f. 199.

3. Prayer to the Angels, in verse, by the same, f. 205^b. (MS. 30, § 186.—Poetical works, ed. Venice, 1830, pp. 267-275.) The end half torn.

VI. Colophon of the copyist, f. 207^b. Half torn away, and the continuation transferred wrongly by the binder to the beginning of the volume, f. 1.

VII. *Additions by later hands:*—

1. Narrative of the barbarous act of a Mahomedan Khan at Khonsar (Խոնսար, ? in Armenia), ff. 2-2^b. Written by a contemporary in bologir, in a very fragmentary state.

2. Formula of the exordium of an imaginary discourse, the beginning lacks: . . . այսուհետեւ զարձուցից զբանս իմ առ ի իրազգած անելել եւ բացերեցել առ մակացու . . . , f. 3.

3. Narrative of the miraculous deliverance by St. Sargis of a young girl, Margarit, of the village Teharbaz (Չարբազ), in Persia, who had been kidnapped by the Mahometans, between the years 1655-1665 (the half of the date is destroyed), written in the blank spaces and margins on ff. 3^b-4. The end deficient.

4. Six strophes of *magical* quatrains. *Begin.* Իդրեմ անախա չբքնազ անհուն . . . , f. 4.

The colophon of the copyist (f. 207^b) is so damaged that we can make out no more than the name Iohan Vardapet. He addresses himself to some one who is to receive the book, and says, 'I wrote out of brotherly love.' Subsequently, according to a short record written in a Julfa hand (f. 3), the volume was presented by somebody to 'his spiritual father,' Stephanos Hazrdsehretzi (Հազրճեղեցի), in Azarian era 169 (A. D. 1784). We see some records of the same date on f. 27, in which a Sir Alexander and his son Apikar are named, also the sons-in-law (Թոռանց) of one Stephanos, named Astuadsatur and Martiros, in the Armenian year 1232.

79

MS. Arm. f. 24—Poems of Nerses IV, etc., 18th cent.

Glazed cotton paper. Size, 5³/₈ × 4 × 1¹/₂ in. Text, 3 × 2 in. of 16 lines a page. Quires, 24, of 12 leaves. Ff. 234, some leaves omitting after f. 102, as well as the last leaves of the volume. Writing in good

neat notergir of 18th cent., one verse in each line. Binding of red stamped leather with flap.

It contains, with the exception of §§ 4 and 11, the well-known metrical works of Nerses Shnorhali, published in Venice, 1830, 24°.

1. The Spiritual Elegy (Հիսուսս որդի), f. 3.—This lacks the last 48 lines and the Memorial. (MS. 36, § 1.)

2. Profession of Faith (Բան Հաւատոյ), f. 103. This lacks the first 285 lines. (MS. 36, § 2.)

3. On Heaven and its order, f. 133^b. (MS. 36, § 8.)

4. Moral precepts to schoolboys, by Karapet Vard., f. 144. (MS. 36, § 13, and MS. d. 17, § 8.)

5. Moral precepts, in alphabetical order. *Begin.* Այլն՝ Աստուծոյ զբեզ մերձակայ . . . , f. 151^b. (Ed. Venice, pp. 326-340.)

6. A prayer, alphabetically arranged. *Begin.* Աճ անեղ անհասական . . . , f. 161. (Ed. Venice, pp. 323-325.)

7. Profession of faith (Բան Հաւատոյ), in alphabetical order: Այլն՝ Անկիրքն սսէ զԱճ . . . , f. 163^b. (Ed. Venice, pp. 313-322.)

8. Moral precepts to schoolboys, f. 168^b. (MS. 36, § 5.)

9. Metrical colophons of his copy of the Books of Solomon, f. 173. (MS. 36, §§ 6 and 7.)

10. Metrical History of Armenia, f. 181. (Ed. Venice, pp. 493-559.)

11. Moral precepts to schoolboys, in alphabetical order, by Araçel Vardapet. *Begin.* Այլն Աստուծոյ է օրինակ . . . , f. 232.—Deficient after the letter 'Լ'.

No record.

80

MS. Arm. o. 15—Nerses IV's Commentary on Matthew, etc., 17th cent.

Glazed paper. Size, 7⁵/₈ × 6 in. Text, 5¹/₂ × 3⁷/₈ in. In double columns of 31 lines each. Ff. 330 + 8 (blank). In a bologir hand, neatly written, but with many abbreviations and some Tyronian signs, and very faulty orthography. F. 140 is restored in notergir. The first lines of chapters are rubricated, with a rude head-piece at the beginning of the text and elsewhere, and a few coloured bird-letters. Binding of brown stamped leather with two clasps in brass, edged in red brick colour.

Contents:—

1. Sermon on the grade and the staff of Vardapets, on text Ps. cx. 2. *Begin.* Ի՞՞՞է վասն Էր զաւազանն զարդարելոյն արտաքս բերէ : Պիւ վասն բազում պատճառաց նախ զի . . . , ff. 2-7.

2. Explanation of the framework of the Eusebian Canons of Gospels. *Title: Մեկնութիւն խորանայ աւետարանին. Begin. Մատենաբանստեանի և հոգեբանական վիճակի իմաստից . . .*, ff. 8-12.
3. 'From the ecclesiastical history,' dealing with the question, Why the Gospels are written, and how? *Begin. Եւաքեալք ըման և այլ աշակերտք հր . . .*, f. 13. (Cf. Dashian, *Catal.*, pp. 641 and 831. *Brit. Mus. Orient.* 2617.)
4. Commentary on Matthew, by Nerses Shnorhali, with the continuation by John of Erzenka (in the year 1316), ff. 15-211^b. The work of Nerses stops at ch. v. 17. It begins with an address to his brother Gregory III Catholicos (†1166) who encouraged him to undertake the work. '*Արդ զաւրութիւն զերազանց և քան զընութիւն, և այն քան մինչ զի մոռացումն առնել տկարութեան . . .*' (Latin translated by Cappelletti, *Opera S. Ners. Claj.* 1833, v. II, 33-168.) This commentary, being mostly an abridged compilation of John Chrysostom, is divided like its original in the Armenian translation, into four books, and curiously the titles of these divisions in our MS. bear the name, not of John of Erzenka, but of St. John Chrysostom, ff. 88, 133, and 173. (Published at Constantinople, 1825.)
5. Commentary on the six days of the Creation, by Matthew Vard., pupil of Gregory of Tathev, compiled in 1395 at the request of the monk Sargis. *Begin. Արանէլի են գործքք քո և անն իմ սիրեաց յղժ*, etc., ff. 214-279^b.—The 1st day, f. 215^b.—The 2nd day, f. 231.—The 3rd day, f. 236^b.—The 4th day, f. 249^b.—The 5th day, f. 260.—The 6th day, f. 266.
6. On eight evil thoughts, by the same, compiled from the Doctrinae [the Antirrheticus] of Evagrius Ponticus, 'who is called the *Mind of the desert*, and from his follower St. Nilus,' ff. 280-303. (Cf. MS. 72, § ii, 2.)—On Gluttony, f. 280.—On Fornication, f. 283^b.—On Avarice, f. 286.—On Sadness, f. 289.—On Wrath, f. 291^b.—On Melancholy, f. 294^b.—On Vainglory, f. 297.—On Pride, f. 300. It ends with a memorial of the author (f. 303), telling that he has finished 'this compendium in the inner hermitage (*անապատ*) of Tantzapharakh' (*Տանծափարախ*) in Simik, East Armenia, in 1393 (*պեր թու հայոց*).
7. *Title: Հաղագս արարածոց համառօտ*, i.e. 'An epitome on Genesis.' *Begin. Երար անգմարդն ի պատկեր ի բ . . .*, ff. 303-310. It deals with some questions *per saltum*, begin-

ning from the creation of man, and extending as far as the New Testament. All in form of question and answer. (Cf. MS. e. 28, V. 1.)

8. Extracts from the Book of Questions (*Ի հարցոցոց գրոց*), i.e. The Monastic Rules of St. Basil, ff. 310-330.

There are only two short records of the copyist (ff. 133, 137^b) and the final colophon (f. 330^b). He states (f. 137^b) his name to be Lazar Tholathtzi (*Թողաթցի*, i.e. of Tokat), and that he composed his work 'at the door of St. Stephen, called the Torch-bearer (*Չահրեկալ*), for the sake of our master Sar Djivan (*սարճիւան*).' The last colophon (f. 330^b) has the words: 'In the year of the Armenian era,' but fails to fill in the date.

81

MS. Arm. e. 21—Nerses of Lambron, 17th-18th cent.

Oriental glazed paper, thin, and of brownish hue. Size, 8½ × 6 × 2¼ in. Double-columned text, of 6¾ × 4¼ in. of 27 lines each. Quires, 27, of 12 leaves each. Ff. 322. Writing, notergir of the beginning of the 18th cent. Rubrics in red, with some coloured initials and arabesques at the principal chapters. Binding of brown stamped leather with three thongs.

Contents:—

1. Address of Nerses of Lambron at the general council held at Tarsus [in the year 1177] for the union with the Greek Church. *Begin. Ով հարք սուրբք և պետք ճշմարտութեան . . .*, f. 1. (Published in Venice, 1838, 24^o, pp. 95-202. Italian translated by Pascal Aucher, Venice, 1812.)
2. Chapters (7 in number) proposed by the Greeks as condition for union, with the answers of the Armenians to each of them. *Begin. Ենդովեցեք զասողան մի ընութիւն զբրիտաս զԵւտիքէս, և զԳիտակորոս . . .*, f. 28^b. (Cf. MS. d. 20, = 78, II, 8.)
3. Counter propositions (8 in number) of the Armenians to the Greeks. *Begin. Եւ մենայն մեղուցեալք բստ իւրաքանչիւր յանցանաց . . .*, f. 33. Both taken from the Acts of the above Council; according to some MSS. this redaction is due to Nerses of Lambron. (Cf. Dashian, *l.c.*, no. 78, § 8.)
4. Introductory part of the commentary on the Liturgy of Nerses of Lambron. (Published Venice, 1847.) The following are the principal chapters:—
 - a. Considerations upon the orthodox faith of the Church in the Holy Trinity

- and the Incarnation, f. 33^b. (Ed. Venice, pp. 1-21.)
- b. Investigation into the Orders of the Church and the alterations made in it, f. 44^b. (Ed. Venice, pp. 21-40.)
- c. Again, on the alterations introduced into the Church, and on the dignity and grades of the Clergy, f. 55^b. (Ed. Venice, pp. 41-53.)
- d. Investigation into the authority of the Fathers who prescribed that the bishops should have their seat in cities and not in monasteries, f. 61^b. (Ed. Venice, pp. 54-79.)
- e. On the nine grades of the Clergy, their functions and garments, f. 74^b. (Ed. Venice, pp. 80-92.)
- f. Why the priest's dress is of wool, not of linen, f. 81. (Ed. Venice, p. 92.)
- g. On the Divine Sacrament, and refutation of those who set it at naught, f. 81^b. (Ed. Venice, pp. 93-109.)
- h. On the power of prayer, which ought to consist of mental activity, f. 90^b. (Ed. Venice, pp. 109-120.)
- i. What is signified by calling the house of God a church,—the Church a bride, and Christ a bridegroom, etc., f. 97. (Ed. Venice, p. 120.)
- j. On the significance of the arrangements of the Church, etc., f. 101^b. (Ed. Venice, p. 128.) In the sequel the author enters into a disquisition on the meaning of different parts of a church, of the rites and hierarchical functions of the clergy, of their vestments,—and further, on the meaning and mystery of the Offering (Պատարագ) on its different names, etc. (all of which are included in the Venice edition from p. 128 as far as p. 192), ff. 101-138.

(Here our copy omits to reproduce separately the form of the Liturgy, as is done in many codices and in the printed edition, pp. 143-216.)

5. Commentary on the Liturgy, ff. 138-283^b. (Ed. Venice, pp. 227-516.)
6. Inquiry into the Sacraments, f. 283^b. See Venice ed., pp. 517-532.
7. On the same subject, with testimonies from the Armenian Fathers, f. 292^b. See Venice ed., p. 532.
8. On the authority of the Priesthood, f. 299. See Venice ed., p. 544.
9. Commentary on Psalms xxxiv and xxxv, f. 304. The book is defective at end, and no colophon remains.

82

MS. Arm. d. 16—Nerses of Lambron and Vardan, 14th cent.(?).

Glazed paper, much browned. Size, $9\frac{3}{4} \times 6\frac{3}{4} \times 2\frac{1}{4}$ in. Text, $8\frac{1}{4} \times 5\frac{1}{4}$ in., in two columns of 36 lines each. Quires, 22, of 12 folios. Ff. 267. Writing, old bologir of about 14th cent., neatly written, but becoming rather looser towards the end of the volume. At the end are lost some folios. Binding of brown stamped leather on boards.

Contents:—

1. Commentary on Proverbs by Nerses of Lambron, bishop of Tarsus (1153-1175-1198), having in the title of our MS., in violation of chronology, this note: *ի թուականին շայոց չին աւարտեալ* i.e. 'finished in the Armenian era 721' (A.D. 1270). *Begin.* *Նանդերձեալք նով մի (sic) ի քննութիւն Առակաց Սողովմնի նախ զայս իմանալք զի . . .*, f. 3. At the end of the first part of the Proverbs (chaps. i-ix) is a Memorial of the author (f. 106^b), dated in the A.E. 646 (A.D. 1197), stating that three years ago 'Owing to bodily infirmity and grave cares, his mind was idle, and his hand inert,' so he was obliged to interrupt his work. Then, 'at this date,' he proceeds to Constantinople¹, and there asked from the patriarch of that city for some Greek commentators on Proverbs and Job; he found that 'the grace of the Holy Ghost which had borne fruit within him was not deficient either' in the Greek, who consented and refused him not. Nerses returned home 'encouraged' to continue his investigations².

¹ Cf. no. 40, § 11.

² Thus runs the text of this interesting piece, not yet published:—*Սկսեալ ի քննութիւն նախաւս իմաստիցս, երբք ամաւրջառաջ քան զայս, որ է ն. ի. ի. թուակ. ի չիւանդոտ մարմնոյ և ի ծանրութենէ հոգոց զանդալ էր միտք նւաստութեան [ի] քննել և ձեռն ի գրել: Յայս ամ զնացեալ իմ ի Առաստանդ նուպաւդիս, և ինդրեալ ի նորին պատրիարկէն զոր առ նոսին սեսութիւն Առակացս և Յորայ, և ընթերցեալ տեղեկացայ, զի զոր առ ի մեջ պաղաւբերէր շնորհ սր Հոգւոյն ոչ ինչ նուալ էր յայնմանէ, և նախաքննեալն համաձայն էր և ոչ աւտարանայր. եկեալ ի յարկս իմ երկրպագութեամբ գոհացայ զԱստուծոյ և քաջալերեցայ ի քննութիւնս հոգս Արեւս, որ ի Տարսն անուամբ պրցելու, և իսկ և զա յա թեւանքս բնակեալ ի հանդիսս. On f. 232^b is a note, in the first hand, asking our prayers for the owner of this book, Karapet Rabouni (i. e. teacher), and for his kindred. Also for the scribe, the worthless Sargis, falsely called a priest.*

- 2. Commentary on Ecclesiastes, by the same Nerses. *Begin.* Ըրակացն զիրք խրատէ մարդկան յանհարթ և յանհաւասար կեն- յալոյս ընթացքն . . . , f. 129^b.
- 3. Commentary on the Wisdom of Solomon, by the same. *Begin.* Իսկընազրէ աստի ուսա- նիմք և զայս իմաստութիւն Խաղովմանի- [գոլ], որպէս և զնախակարգեալս սորին զԸրակո և զԺողովոյն և զԵրզրեբոցն . . . , f. 179^b.—The last word shows that Nerses also composed a commentary on the Song of Songs. But this our copy has omitted in order, perhaps, to make room for the following.
- 4. Commentary on Song of Songs, by Vardan Vard. (of Halbat, 1265). Beginning with an exordium: ‘Իման է արքայութիւն Երկնից դանձի ծածկելոյ . . . , f. 232^b,— addressed to Kirakos Vardapet (the historian), as promoter of the work, and calling him ‘Our brother germane, head of doctors.’ On the margins are noted the abbreviations of the names of Gregory (of Nyssa), Hippolytus, and Origen. The end is lost.

The date of the volume is not mentioned, but it seems not later than the 14th cent. A short note on fol. 232^b, in a late rude hand, records that this book was a memorial for the convent of Baridzor (Good valley, բարի ձորոյ վանացն).

83

MS. Arm. c. 4—A Patriarchal Bull, A. D. 1334.

A thin vellum sheet cut into two, of which each part served as a fly-leaf, one in each cover of a MS. and accordingly mutilated. If we join the pieces and take into account the gap between the halves, its actual size is 13³/₄ × 10¹/₄ in. Text is written only on one side, 12¹/₂ × 10 in., and consists of 15¹/₂ long lines. Writing is in a large graceful and distinct bolorgir, although not free of slips of pen. The capital letters and the sacred words are in gold.

It contains an original Patriarchal Bull (կոնդակ), which owing to the date fortunately preserved, we can with certainty ascribe to the Catholicos Jacob II (1327-1340, and a second time, 1355-1359). Of this valuable document, uniquely old of its kind, we cannot discover the main topic, through loss of its beginning. We learn from what remains that it is a letter addressed to a rural community, dealing, as it seems, with a question regarding an accused person; the decision is entrusted to the messenger who besides carrying the Bull also takes with him the holy Myron. Then the Bull after giving the date, both of the eras of the Incarnation and of the Armenians, namely, 1334 and

782¹, says: ‘This our ordinance (զիր հրամանի) is sealed with the official (տիրական) ring, and for better confirmation, with our signatures also,’ although neither of them is now visible. The volume, no. 70, in which this document was bound up, as a fly-leaf, was written originally in 1394 in Eastern Armenia and repaired in 1671 by a later owner named Reis (i.e. Headman) Avetis.

84

MS. Arm. e. 17—Commentary on Liturgical Lessons, A. D. 1707.

Glazed paper. Size, 8³/₄ × 6¹/₂ × 2¹/₂ in. Text, 5³/₄ × 4 in., 26 lines in a page. Quires, 32, of 12 leaves. Pp. xiv (blank) + 391, of which the last 11 are left blank. Writing, small neat notergir of 18th cent. Ornamentation, a rude head-piece on f. 1, and some occasional marginal arabesques in red lines. Binding of stamped leather on boards, with a flap and three thongs.

It contains two similar works, called both ‘Commentary on lections’ (Մեկնութիւն Ընթերցուածոց), or more correctly ‘Rationale festorum’ (Տօնապարտաճառ), giving according to their yearly order, explanations or commentaries on the rubrics and lections of the feasts.

I. The first of these commentaries resembles that contained in the Paris MS., *Anc. fouds*, no. 45, written in 1355.

The initial title is as follows:—The Lections which were ordained by the holy Apostles in orthodox churches. Likewise the interpretation of the 9 and 10 lections, composed by Hippolytus and Nectarius and by John Chrysostom and other holy Doctors. Discourse on Epiphany and the Lord’s Birth and the establishing of the Faith. Against the Dyophysites, with the testimony of the Lord’s brother and of Cyril, of Jerusalem, holy Patriarch.

- 1. Reason of feasting the Epiphany and the Birth of the Lord on 6th of January.

Title: Սուրբ վարդապետաց ասացեալ վան յայտնութեան և ծննդեան Տն . . . ընդդէմ երկարնակաց, etc. *Begin.* Յորժամ կամիցի շինուածս որ հաստատել . . . , f. 1. (P. M., f. 35.)

- 2. On the same subject, a quotation pertinent to the preceding article, from the Church History of Sarkavag Vardapet. *Title:* Յեկեղեցական պատմութենէ, զոր երկրորդեալ է Սարկուազ վարդապետի. *Begin.* Իյարութենէն Վրի մինչև ց՛նկտոր Հոռմայեցոց եպիսկոպոսն . . . , f. 3. (P.M., f. 37.)

¹ This synchronism differs by two years from the calculation table of Dulaurier (*Chronol. Armen.*, 1859), p. 387.

3. On the same subject, taken from Samuel (of Kamerdjatzor), Paulos (of Taron?) and other vardapets. *Begin.* Մոր բաղուժք ի վարդապետաց եկեղեցւոյ վասն խնդրոյս պատրիկ . . . , f. 5. (P. M., f. 38.)
4. On the meaning of the lighting of candles (Նորագալոյց) on Christmas Eve. *Begin.* Հայրն անարանութեան Գրիգորիոս ասէ . . . , i.e. the father of theology, Gregory, says . . . , f. 6^b. (P. M., f. 39^b.)
5. Explanation of the rubrics and lessons of Jan. 5, f. 7. (P. M., f. 40.)
6. On seven days of Creation, referring to the 1st chapter of Genesis, being the first lesson of the Christmas Eve. No title. *Begin.* Հառաջին առւեր արարչութեն ասաց ան. եղիցի լոյս . . . , f. 14^b. (P. M., f. 47^b.)
7. On the feast of the Circumcision, being the 8th day of the Theophany. *Begin.* Եւ զկնի եւթներորդոյն Հանդիստ յերկնից արքայութիւնն . . . , f. 33^b. (P. M., f. 68^b.)
8. Why Theophany is followed by the Church feasts in memory of Peter and Abisolom at Alexandria, the Great Anthony and the Emperor Theodosius (I). *Begin.* Մ. Եւստասուս արքայ յաւանդութենէ . . . , f. 37. (P. M., f. 71^b.)
9. On the feast of the Presentation in the Temple and its rubrics. *Begin.* Պարտ է գիտել վասն Սիմէոնի . . . , f. 38^b. (P. M., f. 71^b.)
10. Reason of the Aradschavor fast. *Begin.* Բազում պատճառք են յառաջաւոր պահոցն . . . , f. 45^b. (P. M., f. 80.) On f. 47 is quoted Gregory Arsharuni.
11. Reason of the Quadragesimal fast. *Begin.* Սերձեալէ արքայութիւն այ . . . , f. 49. (P. M., f. 83.)
12. Commentary on the Catechetical lessons, being the texts of the Catechetical sermons of St. Cyril of Jerusalem, and on the Lessons of the six weeks of Lent. *Begin.* Մենաշաղթ նընչանն փայլեաց . . . , f. 51. (P. M., f. 85^b.)
13. Reason of the Wednesday and Friday Lections, f. 59.
14. Homily of Chrysostom on the text: 'The hand of the Lord was upon me, and the Spirit of the Lord drove me forth,' f. 146.
15. On the raising of Lazarus (the eve of Palm Sunday), being a commentary of the chap. xi. of John, compiled from Chrysostom, Ephrem, Stephanos of Siunik, Mambre, Marcus, after the Paris MS., etc., as their names are noted on margins, f. 132^b. (P. M., f. 154^b.)
16. On Palm Sunday, f. 140^b. (P. M., f. 160.)
17. On the mystery of each day of the Passion Week, ff. 156-214. (P. M., f. 174.) In the
- Maundy Thursday's discourse on the *Credo*, there is (f. 179) an enumeration of more than 30 heresies (ff. 178^b-181).
18. On the Burial of the Lord, by Theophilus, disciple of John Chrysostom. *Begin.* Մոր երկնիք պատր յերկրի Հաստատեցաւ . . . , f. 214^b. (P. M., f. 228.)
19. On the mystery of the lighting of candles at Easter Eve. *Begin.* Մոր զպատիւ առւերս բազմայեզանակ բանիք . . . , f. 219. (P. M., f. 231^b.)
20. Commentary on the twelve lessons of Easter Eve service, f. 219^b.
21. On Easter Day. *Begin.* Հակոբ յորժամ կամեցաւ զնաչինս զասելի միմեանց . . . , f. 229. (P. M., f. 240^b.)
22. Low Sunday (Մոր կիրակի). *Begin.* Մաւակառիք ասի, այսինքն նորոգումն . . . , f. 233. (P. M., f. 243^b.)
23. The mystery of the Sabbath Day. *Begin.* Հիշեալիք դու, ասէ, զաւրն շաբաթ . . . , f. 238. (P. M., f. 248.)
24. The meaning of the fifty days' fasting and mourning. *Begin.* Հորժամ յայ մոլորեցան մարդիկ . . . , f. 241. (P. M., f. 250^b.)
25. The meaning of the fifty days of neither fasting nor kneeling. *Begin.* ցուցանէ մեզ զարմանային ժամանակն . . . , f. 243. (P. M., f. 252^b.)
26. On the Ascension, f. 243^b. (P. M., f. 252^b.)
27. The Sunday after Ascension, f. 253. (P. M., f. 261.)
28. Pentecost Day, f. 255. (P. M., f. 263.)
29. Rationale of the canonical hours, from the night office up to the Liturgy, by Stephanos of Siunik. (Extracts.) *Begin.* Որպէս ներկեալ որ ի շաբ թշնամեաց . . . , f. 261^b. (P. M., f. 278^b.)
30. The feast of the Commemoration of the Ark of the Covenant, under the same title, f. 268. (P. M., f. 285.)
31. On the three forty days' fasts, with Dedication feasts (Մաւակառիք). *Begin.* Մաւակառիքս բարձրագոյն խորհուրդ անանի . . . , f. 268^b. (P. M., f. 289.)
32. On the feast of Transfiguration (Սարգսիւս) and its lessons. *Begin.* Սան էր Հակոբ մեծն, որ եղբայր ան կոչեցաւ, և ոչ կրեւելոյ նմի Հայրապետն . . . , f. 269. (P. M., f. 289^b.) The Paris MS. inserts here chapters on the Apostles, Disciples, and Evangelists.
33. On the mystery of the Church. *Begin.* Մաւակառիքի նաւապետ Հայր . . . , ff. 281^b-290. (P. M., ff. 344-351, which ends with a chapter on the Assumption, incomplete at the end.)

II. Commentary on Lessons, by the Choroepiscopus Gregory Vard. Arsharuni (8th cent.) in sixty chapters, according to our MS. (Published in Constantinople, 1727. See also Conybeare, *Rituale Armenorum*, pp. 507, foll.)

1. Dedication of the author's work to the Patrieian Vahan Kamsarakan. *Begin.* զհարկ բանիս զոր պահանջեցեր յինէն . . . , f. 291.
2. Կ-Տ. On the connection of the feasts of Theophany and Easter. *Begin.* Կ. բայց նախ զայս դիտասցես, քաջդ բանասիրաց . . . , f. 291^b.
3. Connection of Epiphany and Easter, f. 295.
4. Why lessons are excluded on the fast days of Aradsehavorq. *Begin.* Տ. Իսկ երկրորդ անգամ զնախահօրն փրկուածին . . . , f. 299^b.
5. Meaning of Quadragesimal fast. *Begin.* Տ. Իսկ քառասուն յորովունի խորհուրդ յինքեան . . . , f. 300.
6. Upon Wednesdays and Fridays in the seven weeks of Lent, f. 301.
7. On the lessons of the Wednesdays and Fridays in Lent. *Begin.* Տ. Ի. Պատշաճէր յայսմ վայրի նախ երախայիցն ի գիր անկէլոց զընթերցուածն յիշատակել . . . , f. 302.
8. On the lessons and rubrics of the Holy (Passion) Week, f. 318^b.
9. On the mystery of the lighting of candles (Ճրարալոյց). *Begin.* Ը. Իսկ շարաթօր երկուունն ի սբ զատկին, նախ հանեն զհանդերձ սգոյ . . . , f. 327^b.
10. On the dedication feast (Վաւակատիք) of Low-Sunday. *Begin.* Ը. Եւ զորօրինակ ի սկզբանն պատմցի թէ նիւթական աշխարհս . . . , f. 330.
11. To the patron of this book (Vahan the Patrieian). *Begin.* Ը. Եւ արդ վասն զի ուղերեսաց առ տէր . . . , f. 331.—Ը. Սբ անձն մեծախորհուրդ և զարմանալիդ հանձարով . . . , f. 333^b.
12. Commentary on the Lessons of Lent. *Title:* Ը. Ս. Եկնուածին ընթերցուածոց թէ յուժմէ՛ եղաւ, etc. *Begin.* Վրդ երանելի եղբայր տեառն հակորոս գառաջին շարաթն ոչ սնդեաց . . . , f. 334.
13. On the raising of Lazarus. *Begin.* Խ. Վ շղարու մեռելութիւնն . . . , f. 348.
14. On the Coming of the Saviour into Jerusalem (Palm Sunday). *Begin.* Խ. Վաւարս սու նախմուտութիւն զերկոցունց . . . , f. 349^b.
15. On the Great (Վաւար) Monday,—the lesson of the fig-tree, f. 350^b.
16. On the Great Tuesday,—the lesson of Noah, f. 351^b.
17. On the Great Wednesday, f. 353^b.
18. On the Great Thursday,—the Pascha and washing of feet, f. 355^b.
19. Why we officiate the evening prayer on Christmas Eve, and not on Easter Eve, f. 358^b.
20. Meaning of Easter (Վասիկ). *Begin.* Տ. Կ. հակոր յորժամ կամեցաւ զնաշինան զատել ի միմեանց . . . , f. 359.
21. Why the Low Sunday is called New Sunday (Վոր կիրակի) and Dedication Feast (Վաւակատիք), f. 360.
22. On the Pentecost, f. 360^b.
23. Meaning of fifty days of Pentecosttide, f. 361.
24. Meaning of the commemoration of the Ark of the Covenant, f. 362^b.
25. On the feast of Transfiguration (Vardavar) and on its lessons, f. 364^b.
26. On the Assumption of Holy Virgin, f. 366^b.
27. Why the construction of Noah's Ark lasted one hundred years, f. 367.
28. Meaning of the Presentation of Lord in the Temple, f. 367^b.
29. On the Quadragesimal fast. *Begin.* Կ. Ս. ասն բարձրագոյն և երկայնագոյն ասելոց և գրեցոց . . . , f. 368.
30. On the finding of the relics of St. Stephen. *Begin.* Որպէս ի գործս առաքելոցն պատմի և ասի, ոմանք ինդրեցին յառաքելոցն զմարմին երանելոյն . . . , f. 374^b. (Cf. MS. 30, § 695.)
31. How these were transferred from Jerusalem to Constantinople. *Begin.* Վրդ իբրև անցին ամք եօթն շինուածոյ տաճարին . . . , ff. 376-378. (P. M., f. 20^b.)

The short records (ff. 14, 36^b, 76^b, 92, 107^b, 113, 121^b, 126, 133^b, 156, 161, 174, 203, 355^b, 358^b) mention only, as owner, Alexander Catholicos, but a colophon of the copyist (ff. 378^b-379) informs us that this volume after being transcribed by order of Alexander I Catholicos, in the year of A.E. 1156 (A.D. 1707), i. e. the second of his catholicate, was presented to Moses Vardapet, the primate of Julfa (1706-1725).

85

MS. Arm. c. 2—Vardan's Commentary on Psalms, A. D. 1610.

Paper. Size, 11 $\frac{5}{8}$ × 8 $\frac{1}{8}$ in. Text, 8 $\frac{1}{4}$ × 5 in. Double columns of 30 lines each. Quires, 32, of 12 leaves. Ff. 383. Writing, bolorigir, large and distinct. Binding of maroon stamped leather with flap and 3 thongs and brass studs. The first cover

bears in the stamped ornaments the date A. E. 1061 (A. D. 1612). Well preserved MS. The beginning of each canon of the Psalter is marked by a coloured head-piece, marginal arabesque, and bird-initials.

It contains a catena on the Psalms, compiled by Vardan Vardapet of Halbat, at the request of [John] bishop of the monastery of Halbat in Eastern Armenia, in 1250. It begins with a prologue: Մի է ան և միջնորդն այ և մարդկան . . . ff. 2-11. The corresponding epilogue beginning with Աստի յայս յայս խոցոտեալ անդամն եկեղեցւոյ, etc., is curiously enough placed at the end of the commentary of the 119th Psalm (ff. 301-301^b). In this the author avows that 'feeble in body and sorrowful' he has compiled his work 'from Eriphanus, Ephrem, Athanasius, and Daniel,' 'in different places.' In fact their names are noted throughout the volume in the proper places. (Cf. Brit. Mus. Add. 19.799, 13th cent.)

The volume opens with a linear square figure of a maze, in the middle of which is written: Երիբով բաղաբի աւրինակն է, 'This is the figure of the town of Ericho,' and under the lineament some verses (24 lines), of which the first one is:

Ս'եծըն Յեսու որդի Աստին.

Besides two short records (ff. 12^b, 170^b), the copyist, named Simeon, priest, son of Nicolaus of Lutzka (լուչքացի պրն նիկոլայոս), closes his work with a long colophon (ff. 382-382^b), giving in it the date A. E. 1059 (A. D. 1610), Aug. 25, a Saturday, and the place, Leopold (լվով), Poland, 'under the shadow [of the church] of Holy Deipara,' Sigismund III being then king 'of the Franks,' for the sake of Ter David 'the chief chorister' (Վարդապետ). The colophon ends with an acrostic verse. All the particulars which we have described here, are met within the MS. Add. 7942, in British Museum, except the date and the names. The latter MS. was made in Kameniecz, Hungary, in the year 1606, and there is not any doubt that our volume is a copy of it. There are some other notes of later dates: one on f. 1, of an [Ter] Araquel, 'the chaplain' (ժամարար), with the date of A. E. 1166 (A. D. 1717), 23rd of Adam (Azarian's calendar); and another in the bottom of f. 173^b, of a Ter Martiros, 'the chaplain,' with the date 1169 (1720), 13th of Hamira, 'at the gate of the church of Martzghel (Վարդգէլ),' Persia. The transfer of this volume to Persia from Poland, suggests that it is one of those MSS. of which Archbishop Nicol Thoresowitz, after his forced conversion of the Armenians of Poland to Romanism, scattered abroad 'more than thousand.' Part of them went to Persia, as Araquel of Tabriz relates (*Hist.*, chap.

xxviii), and another part, about fifty, to Venice (Alishan, in *Basmawep Journal*, 1852, p. 88).

Under each cover a folio of a vellum Latin Missal of the beginning of 14th cent. is bound in.

86

MS. Arm. e. 11—Gregory of Tathov, 15th cent.

Glazed paper discoloured. Size, 8½ × 6½ in. Text, 6¾ × 4½ in. In two columns of 34 lines each. Quires, 35, generally of 12 folios each. Ff. 408 + 2 vellum leaves left blank. Writing, bolorgir, of 15th cent., with many abbreviations. Some leaves are stained, two missing after f. 135, and one each after ff. 213 and 355. In the course of restoration many of the folios are patched up, and f. 400 supplied. Binding of dark brown leather, torn out at the back.

It contains:—

1. 'The Book of Questions' (Պիբբ Հարցմանց) of Gregory of Tathov, composed in 1397. (Published in Constantinople, 1729. Nat. Libr. Paris, *Anc. fonds*, nos. 67 and 71.) This work is a sort of ecclesiastical cyclopaedia, in the form of interrogations and replies, for the use of students, and is divided into 10 books (called by the author (Հատոր), otherwise into 40 sections or chapters, with different subsections. To each book is prefixed a full index of matters.

1. List of chapters (41 in number), f. 1.
2. Preface of the author, f. 2.
3. Book I. On the Sects: Table of matters, f. 3^b.
4. Chap. i, §§ 1-3. Against the Fatalists, f. 4.— §§ 4-5. The Manicheans, f. 9.
5. Chap. ii, § 6. On the Knowledge of God, f. 12.
6. Chap. iii, §§ 7-16. Against Mahometanism, f. 13. (Omitted in the printed edition.)
7. Chap. iv, §§ 1-20. Against Judaism, f. 35^b.
8. Book II. On the Heresies: Table of matters, f. 36^b.
9. On heresies in general, f. 37^b. This chapter is not numbered in our MS.
10. Chap. v, §§ 1-20. Against the Eunomians and Arians, 'after Gregory of Nazianz,' f. 40^b.
11. Chap. vi, §§ 1-12. Against the Pneumatomachi, f. 48.
12. Chap. vii, §§ 13-14. Against the Nestorians [and Dyophysites], 'after Cyril of Alexandria,' f. 56.
13. Book III. On Theology, 'after Dionysius [pseudo-] Areopagite:' Table of matters, f. 74.
14. Chap. viii, §§ 1-26. On God, f. 75.

15. Chap. ix, §§ 1-19. On Angels, f. 88^b.—§§ 20-26. On Devils, f. 96.
16. Book IV. On the Creation: Table of matters, f. 100.
17. Chap. x, §§ 1-5. On Providence, f. 101^b.—§§ 6-8. On the ten attributes of God, f. 108.
18. Chap. xi, §§ 9-16. On the six days' creation, f. 110.
19. Chap. xii, §§ 17-24. On heaven and heavenly bodies (astronomy), f. 114^b.—§§ 25-34. On the measure of time (hemerology), f. 118^b.
20. Chap. xiii, §§ 35-43. On the four elements (meteorology), f. 124^b.—§§ 44-45. On the earth (geology), f. 128.—§§ 46-47. On plants (botany), f. 129^b.—§§ 45-53. On animals (zoology), f. 130^b.
21. Chap. xiv, §§ 54-60. On Eden, ff. 134-135^b, *end missing*.
22. Book V. On Man: Table of matters, *wanting*.
23. Chap. xv, §§ 1-2. The creation of man, f. 136.—§§ 3-13. On his body's structure (anatomy), f. 137.—§ 14. Physiognomy (*Պատկերաբանություն*), f. 144.
24. Chap. xvi, §§ 15-19. On the soul of man (psychology), f. 145.—§§ 20-21. Its creation, f. 147.
25. Chap. xvii, §§ 22-25. On man's birth, f. 152.—§§ 26-32. On his intelligence and qualities, f. 155.—§ 32. On the woman's creation, f. 159.—§§ 33-40. On the fall of man, f. 159^b.
26. Book VI. On the Pentateuch: Table of matters, f. 162.
27. Chap. xviii, §§ 1-4. The (first) Patriarchs, f. 164.—§§ 5-6. The Deluge, f. 167.—§ 7. The Tower of Babel, f. 169, and the seventy-two languages, f. 170.—§ 8. The names of the wives of the (first) Patriarchs, f. 170^b.
28. Chap. xix, §§ 9-21. On Melehisedek, Abraham and his generations, f. 171^b.—§ 22. On Job, f. 181^b.
29. Chaps. xx-xxiii, §§ 23-81. On Exodus, Leviticus, Numbers, and Deuteronomy, ff. 186-229^b.
30. Book VII. On the Historical Books: Table of matters, f. 229^b.
31. Chaps. xxiv-xxv, §§ 1-7. On Joshua and Judges, f. 230^b.
32. Chaps. xxvi-xxix, §§ 8-27. On the four Books of Kings, ff. 235^b-245^b.—§§ 28-30. On the Captivity, f. 246.—§§ 31-33. On the Books of the Old Testament, and their chronology, f. 248.
33. Book VIII. On the New Testament: Table of matters, f. 250^b.
34. Chap. xxx, §§ 1-32. On the Incarnation (Life of Jesus), ff. 252-287.—§ 33. On the day of the Nativity, ff. 265-266^b.
35. Book IX. On the Church: Table of matters, f. 287^b.
36. Chap. xxxi, §§ 1-6. On the New Law and the Church, f. 288^b.—§ 7. The six Œcumenical Councils, f. 295^b.—§ 8. The seven Armenian General Councils, f. 296^b.—§§ 9-11. The autonomy of the Armenian Church, f. 297^b.
37. Chaps. xxxii-xxxiii, §§ 12-27. On sin and on virtues, f. 302.
38. Chap. xxxiv, §§ 28-36. On the seven sacraments, ff. 316^b-319.—§ 31. On the unmixed chalice, ff. 320^b-322^b.
39. Chap. xxxv, §§ 37-46. On the Armenian Church: its rites and ceremonies, f. 329.—§§ 47-48. Its songs and sharakans or hymns, f. 339.—The authors of the sharakans, f. 339^b.—§ 49. On lessons, f. 342^b.—§ 50. On incense, f. 343^b.—§ 51. On feasts, f. 344.—§§ 52-54. On fasts, f. 345.—§ 55. On Matal or animal sacrifice, f. 349.—§ 56. The authors of the occasional rites, f. 349^b.
40. Book X. On the Future Life (Eschatology): Table of matters, f. 350^b.
41. Chap. xxxvi, §§ 1-4. On the death of laymen, f. 351^b.—§§ 4-9. On the burial rite in the Armenian Church, ff. 355-361.
42. Chap. xxxvii, §§ 10-15. On the state of the future life, f. 361.—§ 14. Refutation of Purgatory, ff. 366^b-369^b.
43. Chap. xxxviii, §§ 16-19. On the Antichrist, f. 369.
44. Chap. xxxix, §§ 20-26. On the resurrection of body, f. 372.
45. Chap. xl, §§ 27-36. On the Second Advent and Last Judgement, f. 380^b.—§§ 37-40. On Hell and Paradise, f. 381. The last three sections are based on the Apocalypse.
46. — Memorial of the Author, in which he states that he finished his work in A. E. 846 (A. D. 1397) 'in the monastery of Siunik.' *Begin.* *Արդ ես վերջինս ի ծնունդս եկեղեցւոյ և արուստ բանասիրաց Գրիգոր . . .*, f. 399^b. Towards the close of this, Gregory asks us to commemorate his master, the great rhetor, John of Orotu.
- II. 1. Questions of John Vardapet, and Solutions of Gregory [of Tathey], f. 400^b.—These questions, fourteen in number, dealing with some exegetical and theological matters, are usually named 'Little Questions' (*Փոքր Հարցմունք*), in a contradistinction to those which precede. (Published in Constantinople along with the preceding.) The text of the first responsa breaks off in the middle

of the second column of f. 400^b, and continues on f. 407.

2. Memorial of the Author, f. 407, in which he informs us that he made up this work in the stronghold of Shahapônq (Շահապօնս) in Eastern Armenia, whither in the A.E. 836 (A.D. 1387) he had retreated during the invasion of Tatars (Lang Timour), on whose cruelties he expatiates without, however, assuring us of any tangible facts or dates. His account begins thus, f. 407: և այս ի խորովութեան ժամու՝ և յանձուկ սեղոջ յորում պաշարեալք ի հինից նետողաց՝ կրկին յարուցեալ խորազմանուան ՚ ազգաց՝ զոր և անբաւ բազմութեամբ՝ ասպատակ ՚ աւերեաց զաշխարհս հայոց՝ պարսից՝ վրաց և զամենայն արեւելս . . . Thence he retired for a while on New Sunday to Klay (ի դուան կլայ սակաւ ինչ զանդաղեալ).

In col. 2 of 407^b, we read: Տօմարի հայկազան սեռից, հարեւրից. Արկնակն քառից, և վեցեակ վեցից յորումամի եղև ծուտաւն զատկաց, ազգաց կոչեցեալ յունաց ի վերոյ ասացեալն աւուր նորոյս նրութեանց. և այսպէս տրտմեալ ոգւով, և թախծեալ մտաւք ընծայեցի տխրոյժ մատամբ, զխունախոյ զնուէրս բանի . . . i. e. in the Armenian era 100 x 2 x 4 + 6 x 6 (= A.D. 1388), in which year was a disturbance of the feasts of Paseha, by the races called Greek, usurping new authority on the said day, wherefore in sorrow and weighed down with care I devoted with weak finger this offering of discourse . . .

Although composed ten years earlier than the Book of Questions, they are added to them in the MSS. as an Appendix at the request of the author himself expressed in this memorial.

The colophons of the copyist on ff. 230, 287, and 407, merely ask for our prayers, without giving his name or date. A note, on f. 351, of a later hand affirms that a priest Yovanes (Հովանէս Լրէց) became possessor of the volume in the A. E. 1025 (A. D. 1575). To this is joined a curious paragraph giving the names of the relatives and disciples of the apostles Philippus and Bartholomew.

87

MS. Arm. e. 32—Matthew of Edessa, 18th cent.

Stout paper. Size, 8 3/4 x 6 x 2 in. Text, 6 1/4 x 4 1/2 in., of 22 or 23 lines. Quires, 19, of 12 leaves. Ff. 227. Writing, notergir of different hands of the 18th cent. Binding, of red stamped leather with brass hasps for clasps.

It contains the Chronicle of Matthew of Edessa (+ 1141), with the continuation by Gregory the priest, comprising the years 962, 1136, 1162. (Published at Jerusalem, 1869, and Edehmiadzin, 1898. French translation by E. Dulaurier, 1858.)

The colophon of the copyist is wanting. On the first page of the volume we read some records of divers hands regarding certain bequests made to the convent of Varag, near Van. The last one is of the monk Ter Avetis, stating that he was consecrated prior of that convent by Stephanos Vardapet in the A.E. 1152 (A.D. 1703).

These notices run thus:—

1. (Incomplete at the beginning.) Վրասանից մանդրիկն իւր հոգոյն և իւր ծնողացն. ամէն. Վարձեալ յիշեցէք ի քրիստոս . . . շուշանցի չամանին, և իւր ծնողացն տր՝ մինասին և իւր մօրն բէկիջանին. և եղբօրն մէլրոնին. և տր՝ մինասի եղբօր էնիաթին. յիշեցէք . . . նոցա հոգոյն. որ սղբայու այգին տր՝ մինասին վարապայ ոխօք արարինք. անջինջ յիշատակ կենայ ի դուան վարապայ որհակառակ լինի պատճէ յայ . . . յաւար սուրբ նշանէն և վարապայ . . . զապինն ապրիէլ ամ. մէկ ջմշխտիգրամ: ի յամիս զոսջ մի. շահ զուսէ.

2. In another hand: Ես տէր աւետիս արեղայս տւրհնեցայ ձեռամբ ըստեփաննոս վարդապետի յատաջ նորդ վարապայ սուրբ նշանին թօվին ո՞՞՞՞՞՞ սին. քանզի միարանից վարագայ տէր մարգարէն տէր մարկոս տէր մարտիրոս խալեփայ զրիգոր խալեփայ իլհուր ան. անփորձ պահեսցէ.

I. e. i. . . . of quadragesima, Mandrik his soul, and of his parents. Amen. Again, remember in Christ Shushantz Tehaman and his parents, Sir Minas and his mother Bêki Dsehan and brother Mëlqon, and Sir Minas' brother Êniathin. Remember their souls, for we have dedicated the Vineyard of Sir Minas to Warag (or Varag), . . . at the gate of Warag. He that resists, God shall punish . . . at the great holy Emblem Easter, April 1, first of Dschemshidram (?), 20 in the month, lrôsh (?) 1, shah lrôsh (unintelligible).

For general sense of no. 2, see above. Avetis adds the names of the monks of Warag, viz. Margarê, Marcus, Martyrus, Khalifay Grigor, Khalifay Khlhaur.

88

MS. Arm. d. 17—Lives of Fathers, 17th cent.

Glazed Turkish paper. Size, 10 1/4 x 8 x 3 in. In double columns. Text, 7 x 5 1/4 in., of 35 lines

each column. Quires, 39, of 12 leaves. Ff. 458, a few folios missing at end. Writing, bologir, neat and regular of 17th cent. Ornamentations: head-pieces and marginal arabesques in red and green at beginning of chapters. Binding, stamped leather boards, with a flap, and studs.

It contains the Lives of Egyptian Fathers (**Մ արքայապատեմ**),—according to the later version and redaction of the 12th cent. (published at Julfa, 1641, and Constantinople, 1721). The Venice edition (1852, 2 vols.) contains the old version of 5th cent. as well as the later one. (Cf. Brit. Mus. Add. 27,301 (A.D. 1615); Dashian's *Catal.*, no. 66.) In this redaction each chapter is closed with verses composed, it would seem, by Nerses Shnorhali, and some of those with extracts from the works of St. Nilus. (Cf. MS. 72, II.)

Here is the list of the contents:—

1. Chap. i. Preface on the Lives and Conduct of the holy Fathers, f. 2.
2. Chap. ii. On the Virtue of Perfection, f. 8.
3. — Letter of Bishop Philoxenus on Preparation for Death, f. 38.
4. — Tokens of Charity, f. 50.
5. — Moral Precepts from the letter of the solitary Moses to the monks, f. 50.
6. — Moral Precepts for young brethren, by the holy Father John the Theologus, f. 51^b.
7. — Moral Precepts to young monks, by Karapet Vard. (of Bitlis), in verses, f. 52^b. (Cf. MS. 36, § 13.)
8. Chap. iii. On Quietude, f. 54^b.
9. Chap. iv. On Repentance, f. 64.
10. Chap. v. On Fasting, f. 86.
11. — On Gluttony, by St. Nilus, f. 99.
12. Chap. vi. On Fornication, f. 100^b.
13. — On the same, by St. Nilus, f. 112.
14. Chap. vii. On Poverty, f. 114.
15. — On the same, by St. Nilus, f. 121.
16. Chap. viii. On Patience, f. 122.
17. Chap. ix. On Ostentation, f. 143^b.
18. — On Vainglory, by St. Nilus, f. 149.
19. — Life of St. Theodora, f. 150.
20. Chap. x. On Rash Judgement, f. 154.
21. — On Pride, by St. Nilus, f. 162^b.
22. Chap. xi. On the Divine Judgement, f. 164.
23. — Precepts to young people, by St. Nilus, f. 197^b. (Cf. MS. 72, II. 9.)
24. Chap. xii. On Watchfulness, f. 198^b.
25. — On Prayer, by St. Nilus, f. 210. (Cf. MS. 72, II. 1.)
26. Chap. xiii. On Prayer, f. 212.
27. — On Sadness, by St. Nilus, f. 215^b.
28. Chap. xiv. On Hospitality, f. 216.
29. — Life of John the voluntary poor, f. 234^b.
30. Chap. xv. On Obedience, f. 245.
31. Chap. xvi. On Humility, f. 251^b.
32. Chap. xvii. On Forgiveness, f. 279^b.
33. Chap. xviii. On the Love of God and One's Neighbour, f. 283^b.
34. Chap. xix. On Spiritual Insight of Fathers, f. 292.
35. Chap. xx. On Thaumaturgic Fathers, f. 320.
36. Chap. xxi. On the Manner of Life of holy Fathers, f. 331.
37. — Life of the Father Timothy, related by Father Paphnutius, f. 338.
38. — Life of the Father Onophrius, related by the same, f. 340.
39. Chap. xxii. The Meeting of the Twelve Monks of the Holy Mountain, f. 350.
40. Chap. xxiii. The Virtuous Brethren, f. 352.
41. Chap. xxiv. The Spiritual Discourses of holy Fathers, f. 354.
42. Chap. xxv. St. Macarius to some questions f. 355.
43. Chap. xxvi. Life of Paul of Lystra, f. 357^b.
44. Life of Father Apaur, f. 358^b.
45. The Miracle which happened in the Convent of Nuns at Antioch, f. 362.
46. Life of the Virgin, called Marinos, f. 363. (Cf. MS. 90. 3.)
47. The Self-confident Hermit, f. 365. (Ed. Ven. II, 264–268, and cf. MS. 30, § 464.)
48. Life of John of the Pit, f. 366. (Cf. MS. 31, § 3.)
49. History of the hermit Macarius, f. 370^b.
50. The monks who found the mountain of Paradise under the catholicate of Nerses Shnorhali (12th cent.), f. 375.
51. On Macarius, who lived twenty miles from Paradise, related by the monk Theophilus, f. 375^b.
52. Life of Serapion the old man, f. 380.
53. Life of Abbot Marcus, related by Father Serapion, f. 381^b.
54. Life of Paul the Simple, f. 389.
55. Life of Paulus the Hermit, f. 391^b.
56. Life of Martianus, f. 396^b.
57. Life of Simeon Stylites, f. 399^b.
58. Life of Hilarion, f. 400^b.
59. Life of Euphrosina, f. 402^b.
60. Life of Mary the Egyptian, f. 407^b.
61. Life of the blessed Fathers, f. 410.
62. On Repentance, by Ephrem the Syrian. *Begin.* Հոգևորապէս նորոգեսցուք և մի յարմնով . . . , f. 414^b.

- 63. Moral Precepts of St. Nilus. *Begin.* լաւ է յտակ խորհրդով ննջել քան սկիզ խորհրդով աղօթս մատուցանել . . . , f. 420^b.
- 64. Moral Precepts of the holy Fathers. *Begin.* Ար որ կամիցի քսի նյ հաճոյ լինել առաքինութիւն . . . , f. 424^b.
- 65. Life of Marcus, called Salon, f. 425.
- 66. Life of Simeon, who was foolish for Christ's sake, and John the Hermit, f. 426^b.
- 67. Sayings of the Father John the Theologus, f. 430^b.
- 68. History of Nerses, Son of the King of Byzance (*Հոռոմք*), who was voluntary monk in the convent of holy Father Anthony,—translated by Gagik from the Syrian, f. 432.
- 69. History of the Son of the King of Rome, who was voluntarily poor, f. 436.
- 70. History of Alexis, who was voluntarily poor, f. 446^b. *Begin.* Այր ոմն էր ի Հոռոմ քաղաքի մեծատուն յոյժ . . . , f. 446^b. (Cf. MS. 31, § 5.) But after some seventeen lines, it is interrupted, and we read a note saying: 'Thus the Roman (Latin) version begins, but as the Greek beginning appeared to us best, we trace that one:' Երանելի Ալեքսիանոս որդի էր մեծ իշխանի . . . , ff. 446^b-458^b. The end wanting.

Amongst several short records (ff. 7^b, 240^b, 251, 396, 399^b, 426^b), the most important is the third one, in verse, from which we learn that the volume was written for a lady named Shoushan (*շուշան*), daughter of Bashkhin (*բաշխին*) and Khourmén (*խուրմեն*), with a brother Manuk (*մանուկ*), whose son was named Tólmshin (*տողմշին*), by a copyist who was a native of Norashink (*նորաշինկեցի*), in the 46th year of his age. No date or place. A note below on the same page commemorates 'My sisters Mrvath (*մրւաթին*), and Mariam.' A later note on f. 399^b commemorates a sister Varden, just deceased.

89

MS. Arm. o. 29—Lives of St. Bartholomew and St. Gregory, A.D. 1753.

Paper. Size, 8¼ × 6¾ × ½ in. Text, 6¾ × 4 in. Ff. 69 + 3 in blank. Writing, in notergir of the Julfa style. The book is the author's autograph, and that explains the rudeness of the style of writing and the barbarous spelling. The first 5-6 folios, being blotted, are difficult to decipher. New binding.

It contains the Lives of St. Bartholomew the Apostle and St. Gregory the Enlightener,—translated into Modern-Persian Armenian from the Spanish text of Zakaria, son of the priest Ter Martiros, called in religion Friar Franciscus, who entered the order of the bare-footed Franciscans at Manila, A.D. 1753. Here are the titles in both languages, Armenian and Spanish, as it is transcribed at the head of the volume:—

Գիրք երրորդ, որ կոչի Արեգակ Յերեմիայն և լուս Հայնտնեայ, [Թարգմանեցեալ] ի ըսպանիօ լեաց լեզուէ առ մեր հայկական աշխարայրսու լեզուն . . . Աշխատասիրութիւն ըսպահանայ Պ Յ ռ լ զայն սէր մարտիրոսի որդի զաբարիսյին, որ այժմ կոչի երբայր Գրանչիսկոս կրօնաւոր ի կարգէն սրբէական հայրապետ սր Գրանչիսկոսին, որ ոմանք կու անուանեն զէսկալսոս զէ սան Գրանսիսկօ, [Թիվն փրկչին Տնն մերոյ զգար օխտն խէրուր և հիսուն երեք, մանիլու մայրայր քաղաքուն զրվեցաւ (f. 1).

Obras espirituales y Libro Tercero que intitula Sol del Oriente y Lucero de Armenia e nel qual se contiene la vida, martirio y predic^{on} de S^a Bartholome Apostol, y de S^o Greg^o sulucesor en la Armenia. Recogido de Uarios Autores tradue^{do} y compuesto en Lengua vulgar [de] Armenia por el H^o Fran^{co} de IHS Maria Relig^o Dona . do Hijo de la S^{ta} Prov^a de S^a Greg de Philip. de Relig^{os} Dezalzos de N. P. S. Fran^{co} en el Conv^{to} de Manila (f. 5).

- 1. An address to the reader, f. 2.
- 2. Dedication of the book to St. Gregory, f. 6^b.
- 3. Life and martyrdom of St. Bartholomew,—in 5 sections, f. 9.
- 4. Life and tortures of St. Gregory the Enlightener,—in 20 sections, f. 16^b.

90

MS. Arm. f. 17—Miscellany of Legends, 18th cent.

Paper. Size, 6¾ × 4⅝ × ⅜ in. Text, 5¾ × 3 in. The beginning is lost. Ff. 32. Writing, notergir in the Julfa style, of 18th cent., faulty orthography. Binding, recent, in red cloth.

Contents:—

- 1. Dialogue of St. Gregory (the Illuminator) with the Angel,—on the state of souls after death. The beginning is lost. *It begins with: . . . [հաւ.]ասա ուն լով երկրպալ զեմք խաշին և աւետարանին . . .* f. 1. (Cf. MS. 62, col. 203^b, and Paris, MS. *Anc. fonds*,

nos. 55, 56, 65, etc. In Georgian, cf. Brosset in *Mél. asiat.* 1859, p. 167.)

- 2. Dialogue of the risen Saviour with the Paralytic. *Begin.* *Կայր անդամալոյծ մի աչքը կշր և կաղ և կուշղ . . .*, f. 4^b.
- 3. Story of Marinos the Aescetic. *Begin.* *Իսկ Մարինոս կոյս աղջիկ էր, մեռաւ մայրն, և հայրն կամէր զնալ յանապատ . . .*, f. 8. (Cf. MS. 88, § 46.)
- 4. Story of the ascetic Alexis. *Begin.* *Ղհայրն սորա որ յոյժ մեծատուն և իշխան քաղաքին . . .*, f. 11. (Cf. MS. 88, § 70.)
- 5. Story of Rusinos the Economos, f. 18^b. (Cf. MS. 52, § 11.)
- 6. Story of the Crucifixion of Christ. *Begin.* *Եւ յորժամ ուսուցանէր Քրիստոս աշակերտացն ի պարտիղին, մեկնեցաւ Յուդա . . .*, f. 20. It ends with a Lament of Virgin Mary, f. 25. (Cf. MS. 55, f. 11, §§ 4 and 5.)
- 7. Story of one of the miracles of St. Minas. *Եւր ոմն վաճառական խորհէր վաճառելով երթալ երկիրպարանել զերեզմանացն սրբոյն Սինասայ . . .* f. 30. (Cf. MS. 30, § 239, and Brit. Mus. MS. Egerton, 708.)
- 8. Story of Job the Just. *Begin.* *Երանելին Յոբ ի զարմէ Լբրահամու և ի Թոռանցն Եսաւայ . . .*, f. 31. (Cf. MS. 30, § 549.)

The closely similar records given at the end of several of the pieces (ff. 7^b, 11, 18, 20, 30) state that the volume belonged to Gregory, son of Khatchatur and Khathoun, but give no date.

91

MS. Arm. e. 39—Book about Virtues, 17th cent.

Paper. Size, 8 3/4 x 7 1/4 x 2 1/2 in. Text, 5 3/4 x 4 1/4 in. Quires, 36, of 12 leaves each: on and after f. 87 the text is written in double columns. Ff. 418 + 6 in blank. Writing, bolorgir, distinct and regular of 17th cent. Ornamented neatly at the headings of chapters in colours. Binding of richly stamped brown leather on boards, with a flap and 3 thongs.

It contains:—

‘The Book of Virtues,’ by Peter of Aragon, *Գիրք Յաղագս Լուսարեւութեանց*,—without name of author. *Begin.* *Գօրութիւն ելանէր իմանէ և բշկէր զամենեւեան. բանդի ջանք իմաստնոցն պարտ է լինել . . .* f. 4. Peter was a Dominican friar, whose work was turned into Armenian by Jacob of Qerni, called the ‘Translator,’ in the year 1330.—It was published at Venice, in 1721 and

1772, with a second part, *On Vices*, which this MS. lacks. Cf. Dashian, no. 109, § 5, and no. 233, § 1.

According to short notes on ff. 24^b, 194, 265, and 293, the volume was written by one Sargis, son of Ter Martiros, and belonged to a Khodseha Avetiq, and his sons Sahak and Martiros. No date.—The other three records, succeeding each other at end of the MS., are of later owners, namely— a Ter Joseph with the date A.D. 1730, June 18; a Ter Khatchatour, A.D. 1738, May 5; and a Ter Araquel, 1806, May 1.

92

MS. Arm. f. 18—Moral Treatises, and Sermons, about 15th cent.

Glazed paper. Size, 6 1/4 x 4 1/2 x 2 in. Text, 4 x 2 3/4 in., 25 lines in a page. Quires, 34, of 12 leaves each. Ff. 414 + 3 in blank. In a neat bolorgir hand, of 15th cent., with abbreviations; rubrics, marginal arabesques, and bird-letters in red at the beginnings of sections. Binding, of red leather on boards with metal clasps. The scribe leaves lacunae where he could not read his archetype.

Contents:—

A collection of sermons on different subjects, called in a colophon on f. 264 ‘Book of Virtues.’

On Faith, in eight chapters,—without any general title. Beginning of the Preface (*Եւսմերգան*): *Երգ ով սիրելիք, պիտոյ են մեզ հաւատք ճշմարիտ յամենայն բարի գործս . . .*, f. 6.—This resembles the work of Peter of Aragon in c. 39, but is much shorter.

On Speculative Philosophy. *Title:* *Յաղագս տեսական իմաստութեան, որ է իմացական միտքն, փոքր ինչ տեսութիւն.* *Begin.* *Հարցանել է և զայս թէ միտքս մեր որպէս վերանայ առ ճշմարտութիւն . . . Եւ յամ պատասխանեն վարդապետք. և զննել զպատճառ . . .*, f. 264^b.

- 1. On the Nativity of Our Lord. Text: 1 John i. 14, *Որդին այ մարդ եղև անչիօթ և անբաժանելի միաւորութեամբ . . .*, f. 291^b.
- 2. On the Adoration of Magi. *Գիտելի է զի թագաւորքս այս մողուց . . .*, f. 294.
- 3. Explanation of the *Gloria in excelsis*. *Գիտելի է զի փառաւորելն զնոյն զահաւանութեն ունի զցոյց . . .*, f. 297.
- 4. On Death. *զինչ է մահ . . . Լսեն վարդապետք թէ որպէս միաւորութիւն նոցա (հողոյ և մարմնոյ) կեանքէ . . .*, f. 316^b.—It deals also with the ceremonials of burial.

By another hand and more elegant style of writing :—

- 5. On the text: Joel ii. 1. *Փոփոխական է մար- զոյս բնութիւն երբեմն ի չար, երբեմն ի բարին . . .*, f. 330.
- 6. Of the same three homilies on Repentance. Text: Matt. iii. 2. *Մասն տեսցուք թէ զինչ է ապաշխարութիւն . . .*, f. 341^b.
- 7. On Confession. Text: Jas. v. 16. *Մասն զի տեսլի է զի խոստովանութիւնն է հարկաւոր . . .*, f. 356^b.
- 8. Of the same, on Confession. *Արդէս ոսկի աղտեղեալ ի բազում ժամանակս կարօտի ճարտարագետ արուեստաւորի . . .*, f. 362.
- 9. Of the same, on the text: 1 John i. 9. *Սարգ- ապետք ասնն թէ նյ գատաստանն քաղցր է քան զաշխարհիս . . .*, f. 366^b.
- 10. On the text: Luke xiii. 24. *Տանացարուք . . . զայս ասելով ուսուցանէ մի վայրագար . . .*, f. 380.
- 11. On the text: Luke xii. 16. *Բարեբարն մեր և աղատչն յամ անօրէնութեց Յն . . .*, f. 391.
- 12. On the text: Luke xv. 4. *Բազմադիմի առա- կօք զամենաինամ տեսութիւն . . .*, f. 395.
- 13. On the text: Luke xvi. 1. *Բնդ սրանչելի առակացս տեառն զարմանալ արժան է . . .*, f. 400^b.
- 14. On the text: Luke xviii. 2. *Բարեկամն և ամենազու թնանծ յորժամ կամի կեցուցանել . . .*, f. 406.
- 15. On Peace. Text: Isa. lvii. 20. *Մնօրէնք իւրև զծով . . . Բանս այս ի վերայ ամ անօրէ- նութեանց ասնու . . .*, f. 409.

Colophon, f. 264. The copyist of this book called 'Book of Virtues' was one Johannes, and the owner was David Vardapet, son of Nôrin ('Եօրին) and Mërik ('Մէրիկ), who had brothers Margarê, John, and Jacob, all three deceased. The copyist of the second part is Astouadzatur (f. 412^b). No date.

On the fly-sheet of this volume, f. 2, is written in English characters the name Arratoon Jacob, 25 July. The next two fly-sheets, ff. 3 and 4, and f. 414, contain in notergir a homily on the text: 'Rejoice, Daughter of Sion, Behold thy King cometh, lowly, and sitting on an ass.'

93

MS. Arm. e. 24—Ethical Miscellany of Simeon of Julfa—Sermons, A.D. 1701.

Paper. Size, 7³/₄ × 5 × 3 in. Text, 5³/₄ × 3¹/₂ in., 27 lines in a page. Ff. 537. Writing, bolorgir

and notergir, by several hands. Binding of brown stamped leather on boards, with a flap and 3 thongs and studs. Stamped on the first cover are the words ՅՇ ՏԿ ՍԻՄՈՆԻ, 'Memorial of Simon.'

The volume really contains five distinct MSS. The first includes ff. 1-209 on smooth white paper in 18 quires of 12 leaves (last only 4); the second, ff. 210-342, on smooth paper of brownish hue; the third, ff. 343-458, on white smooth paper; the fourth, ff. 459-516, on brown glazed paper; the fifth, ff. 518-537. The second and fourth are in bolorgir hands, neat and regular. The other three are perhaps by the same hand, an irregular notergir. The quires of parts 2-4 are numbered afresh, are of 12 leaves, and begin with no. 3 on f. 214, where a numbering of the folios in the hand which wrote part 2 begins and extends as far as f. 336 (ճիդ). The quires of the last portion are not numbered.

Contents:—

I. A compilation made by Simeon Vardapet of Julfa, who prefaced his work thus:—'By the grace of the Holy Ghost, I, humble Simeon, a scatterer of the word (բանի վասնողս), by birth of Julfa, collected from various sources with great pain (what follows). I pray you to remember me in the Lord. In the year A.E. 1150' (= A.D. 1701), f. 3.—See also his last record at f. 206^b, where he says, 'Remember me in the Lord, the bishop Simeon.' On f. 457^b he writes that he collected the small treatises which precede and wrote them out with much toil. Here he names his brother Moses Vardapet and Paron Hayrapet (Patriarch).

- 1. Sayings on moral subjects, alphabetically arranged. No title. The first sentence: *Ս ասն Մղահոյութեան. քանի առաւել լաւ էր Յուդայի ի հարկաւորացն և ի յաշակեր- առ թինն (sic) քին, քան որ արծաթսիրու- թեամբն ելլց զիւրուսն . . .*, f. 3. The following chapters are:—*Ս Մբրահամու,— Ս ՄԳամոյ և Եւայի,— Ս ն Մղաց մար- դկան,— . . . Ս ն Մինասութե,— Ս ն ՄԲ բարշտաց,— . . . Ս ն Բարեկամութե,* etc.
- 2. Collection of texts from Holy Writ for use in sermons, classified after the subjects, as Baptism, Communion, Knowledge of God, etc., f. 133.
- 3. Forms of exordium for sermons. Title: *Մա- խերզանք քարոզի կարգաւ. Begin. Մբիս- տոսի. Երանելի բնութիւն և աննախանծ բարեբարութիւն . . .*, f. 170.
- 4. Forms of invocation in sermons. Title: *Մաղ- թանք քարոզի կարգաւ. Begin. Տէր. ասր*

ինչ լեզու և խօսս զի գիտացից խօսել etc., f. 172^b.

- 5. Forms of perorations (Հորդորակ) of sermons. *Title: Հորդորակ զկնի քարոզի. Begin. Այժմ՝ ժամանեալ մեր յաւարտ և ի կատարուն մն թարգմանութեան, etc., f. 174^b.*—We met this first form exactly reproduced in MS. 41, § 1 a. See also Dashian, no. 312, § 64, p. 744.
- 6. Parables and similes on moral subjects, collected from Holy Writ and other sources. *Begin. Այսն խոստովանութեան. Սղալեալ գիրքն իւր օրինակովն ուղղուի այսպէս և մեր խոստովանութիւն, etc., f. 187.*

II. Collection of sermons:—

- 1. On Soul and Body. Text: Luke xviii. 2. *Այրգապետք ասն զմարգն ի հոգւոյ և ի մարմնոյ . . . , f. 197.*
- 2. On the same subject. *Սմանք զբանս առակի յանձ հանեն . . . , f. 200.*
- 3. On Prayer. Text: Luke xviii. 10. *Պարտ է գիտել զժամանակ աղօթիցն . . . , f. 203.*
- 4. On the Unjust Steward. Text: Luke xvi. 19. *Պարտ է գիտել զի . . . մեծութիւնն և մեծութիւն մարդոյ . . . , f. 206^b.*

III. Another collection of sermons, transcribed by an older hand, with new chaptering and pagination, and in neat and regular notergir. These sermons are intermixed with anecdotes (ff. 214-336):—

- 5. On the text: Matt. x. 16. *Այս գիտելի է զի որպէս մարդս հոգիէ . . . , f. 214.*
- 6. On the text: Ps. lviii. 4. *Եւ թէ վասն ինչ պատճառի մարդարէն առակաւ խօսի . . . , f. 220.*
- 7. On the text: Prov. xviii. 9. *Կ. Ընձն զբանական հոգին ասէ մարդարէն . . . , f. 226.*
- 8. On the Tongue. Text: Prov. xviii. 21. *Կ. Ըռաջին խրատն վասն մարմնաւոր կենացս է . . . , f. 231.*
- 9. On Neighbourly Love. Text: Matt. xix. 19. *Եւ. Այս է զլուսն ամ բարեաց և նշան բրիստոնէից . . . , f. 236.*
- 10. On Prayer. Text: Job xvi. 17. *Կ. Այսի զայս պարտ է գիտել թէ քան զամ առաքիտութի պատուական աղօթքն . . . , f. 244.*
- 11. On Almsgiving. Text: Prov. xix. 17. *Է. Այսպէս հրամայեն վարգապետք եկեղեցւոյ թէ բրիստոնէից բարի գործքն . . . , f. 252^b.*

- 12. On the text: Ecces. xii. 1. *Ը. Ասն իմաստունքն թէ չորս բան առանց մեր կամաց լինի. առաջին ծերութիւն, etc., f. 265.*
- 13. On the text: John ix. 41. *Թ. Ասէ իմաստունն և անյաղթ փիլիսոսփայն Պաւլոս թէ իմաստութիւն բաժանի ի տեսական և ի գործնականն . . . , f. 271^b.*
- 14. On Death. Text: Ecces. vii. 1. *Ժ. Եւ պարտ է գիտել զի հեթանոսք զօր ծննդեան լաւ համարին քան զօր մահուան . . . , f. 278.*
- 15. On the text: ‘Do not steal.’ *Ժ. Եւ զի այս բանս գիտելի է զի անձադիր պատգամացն . . . , f. 285.*
- 16. On Pride. Text: Jas. iv. 6. *Ժ. Եւ գիտելի է զի անձ բնութիւն և յիւր բարի կամացն շարժեցաւ առնել զարարածս . . . , f. 290^b.*
- 17. On the first sentence of Aristotle on the Cosmos: *Ժ. Եւ զի բոս Պլատոնի հոգին եռայմանս . . . , f. 300^b.*
- 18. On the text: ‘Honour thy father,’ etc. *Ժ. Եւ գիտելի է զի քի բան զաւակն ծնողին պարտական է . . . , f. 306^b.*
- 19. On the Last Day. Text: 1 Cor. xv. 52. *Ժ. Այս պարտ է գիտել զի մահու օրն և զկատարածն ծածկեալ է . . . , f. 310.*
- 20. On Job. *Ժ. Այս մի էր յԱւսիդ աշխարհէ . . . , f. 319^b. (Cf. MS. 95, § 2.)*
- 21. The letter sent from heaven to Rome, on the Observance of Sunday. *Title: Ժ. Խորատք կիրակեից ասացեալ է. Begin. Ես պապս Հռոմայ քաղաքի եկի ի տաճարն նր առաքելոցն Պետրոսի և Պողոսի, և տեսի զսա ի մէջ խորանին . . . , f. 331^b. (Cf. Paris, MS. Anc. fonds, no. 55, f. 43^b; Dashian, no. 63, etc.)*

On the leaves left blank by a later hand:—

- 1. The Rubrics of the Psalms. The 1st Psalm: *Հորժամ գնաց Սաւուղ առ գիւղան, etc., f. 336^b.*—One page only, that which follows having been cut out.

By another hand:—

- 2. Sermon on Lent. Text: Matt. iv. 2. *Հաղափքաբանորդաց պահոցս քի ինչ հարցանելի է . . . , f. 337.*

By some other copyist:—

- 3. On the Heresy of the Dyophysites of Ałthamar. *Title: Հերձուածողութիւն երկարնակաց*

¹ The Ethiopic version is translated into German by F. Praetorius, Leipzig, 1869, and into French by René-Basset, Paris, 1893.—E. Trumpp, in *ZDMG.*, 1880, pp. 241-246.—Dr. Max Bittner in the *Imp. Acad. of Sc.*, Vienna, Nov. 6th, 1901, etc.

Մի թամարից, etc. *Begin.* Միսն զի ասնն ի բնութի առանձնաւորեալ յեա անձառմիաւորութեանն . . . , f. 343.—Dealing in twelve chapters with the same topics as we have noticed in MS. e. 23.

4. List of the contents which follow, f. 343^b. By another copyist, neatly written, ff. 344-458.

5. A collection of stories (resumed in twenty-one chapters) from the Life of the Fathers after the Latin text. *Title:* Պրանբաց Հարանց վարուցն է, i.e. 'Lives of Frank Fathers.' *Begin.* Մ. Տէրն մեր Հն Վրս ասէ ի փրկական աւետարանին մէջ թէ ուր գանձն ձեր է . . . , ff. 344-399^b.

IV. List of authors of philosophical works,—of commentators on the catholic epistles,—on books of Moses,—on the Psalms,—on the Bible in general, ff. 399^b-402. (Cp. Brit. Mus., MS. Or. 6798, f. 126^b.)

V. Collection of sermons for feasts, by the same copyist:—

1. On Palm Sunday. *Text:* Zeeh. ix. 9. Սրտն ամրոց էր Հրէաստանի . . . , f. 402. (Cf. MS. 96, § viii. 8.)

2. On Washing of Feet. Բազմադուծ և մարդասէրն նձ . . . , f. 407.

3. On Easter Day. Տէրն մեր Հն Վրս յորժամ էր յաշխարհս, զիտաց . . . , f. 410^b.

4. On Ascension Day. Սարգսպետք ասնն թէ որդին նոյ որչափ կայր ի ծոց Հօր . . . , f. 414.

5. On Pentecost. Միսն զիտեղի է զի Պէնտէկոստն ի յԱսորոց լեզունն է թարգմանի որ նշանակէ զՏինգ տօն ազգին ի՛նչ . . . , f. 418^b.

6. On the Ark of Covenant. Մսէ նձային զիրքն. եկաց Սոփսէս ի լեառն Սինեայ ի սիւ . . . , f. 423^b.

7. On the Feast of the Transfiguration (Սարգավառ). Տէր տէր, տուր ինձ լեզու խրատու . . . , f. 426^b.

8. On the Assumption. Մարտիչն նձ արար զուսաւորս մեծամեծս . . . , f. 432.

9. On the Feast of the Holy Cross. Մձային և նախնին մեծն ի մարդարէս աշխարհագատումն Սոփսէս . . . , f. 440^b.

10. On the Holy Trinity. Երրորդութիւնդ զերակայ, զերազոյնդ նձ և զերազոյնդ բարութի բրիտանեկից . . . , f. 444^b.

— By another hand: Պատմութիւն Մաննիա

շիրակացուն (an anecdote about Ananiah of Shirak), f. 448^b.

VI. By Simeon of Julfa:—

1. Index of the chapters of the Life of Fathers, f. 449. (Cf. MS. 88.)

2. Index of the stories of the Menologium (Յայտմաւորք), f. 454.

At the end of this, f. 457^b, is a record of Simeon of Julfa.

VII. Philosophical tracts (cf. MS. 111), in two new hands, one small, the other large, both neat and clear bolorgir (ff. 459-516):—

1. Isagoge of Porphyry, ff. 459-472.—Քանակին թ. երորդ պրակին լուծմունք է. Մշխարհ է յերկնէ և յերկրէ . . . , ff. 473^b-474.

2. Categories of Aristotle, f. 474.

3. On the interpretation of Aristotle, with the commentary of David, ff. 498^b-576.—This stops at the 33rd chapter in the middle of a phrase.

The following is added in notergir on a blank leaf, f. 518^b:—

VIII. The conversion of Dionysius the Areopagite,—a personal narrative. *Begin.* Եւ ինքն Պիոնեօսոս այսպէս զրեաց. Եղբարք, ևս ի Բայբաք քաղաք . . . , f. 518^b.—One page. (Cf. Dashian, p. 224^b.)

IX. A new selection of sermons, by some other writer, in slovenly notergir:—

1. On Repentance and Confession, with reference to the Parable of the Prodigal Son. Պէտք առակիս առ ամենակալ բնութիւնն և արարիչն Հային . . . , f. 519.

2. On Dead. Մձ զմահ ոչ արար. ասէ նձայինն Սողոմոն . . . , f. 522^b.

3. On Peace. Տէր նձ մեր, տուր մեզ զխաղաղութիւն, զի ըստ նձ գործոց մերոց Հասուցաւ մեզ . . . , f. 524. (Cf. MS. 93, § iii. 15.)

4. On the Great Saturday. *Text:* Matt. xii. 40. Պիտեղի է զի Հոռեան օրինակ էր Վնի . . . , f. 527.

5. On the Coming into Jerusalem (Palm Sunday). *Text:* Isa. ii. 3. Բազմանք բնաւորեալ է բանական, ապա ուրեմն երկինն առ երկինն և արարած արարչի . . . , f. 532^b.

6. On the Church. *Text:* Ps. lxxviii. 27. Եկեզեցին Հովանունն է և բազում նշանակութիւնս ունի . . . , f. 535.

Colophons:—

1. Of Simeon, ff. 3 and 206. See above.

2. Ff. 219^b, 225^b, 244, 252^b, 265, 271, 285, 290^b, 300^b, 310, 319^b, 331^b, contained mementos of the original owners of the second part, viz.: John the Elder and his parents Qurtamir (*քուրտամիրին*) and Mariam (f. 336) and of his wife Varder (*վարդեր*) and their daughters Uzurlu (*ուզուրլու*), Shahnaz (*շահնազ*), Shushan, and their other children deceased. Also of the scribe Sarkavag (deacon) Mkrtitch (f. 331^b): on f. 319, the sisters of John are given as Pharikhan (*փարիխան*), Salvar (*սալվար*), Elinar (*ելինար*), Khampèk (*խամպէկ*), Ismikhan (*իսմիխան*), Eztakhas (*էզտախաս*), Hořom-sim (*հօրօմսիմ*). F. 300^b, a brother Sargis of John and two sons, Oskan and Martiros, are named, and the name of the scribe is given (ff. 285, 300^b) as John (Yovanês) the Elder. In the earlier of the above notices, Simeon of Julfa has effaced the names of John the owner and his kindred, and substituted his own, and the names of his brother Moses Vardapet and of his parents Sargis and Julitta.

The scribe of the Aristotle section (ff. 459 foll.) names himself on f. 468 in this note in lower margin: ո՛հ ո՛հ գլուխ կու ցաւի բսկի աղէկ գրիչ չէ գալ. 'Oh, my head aches, Uski(?) Alèk the scribe cannot go on.' The last folios of this, ff. 498-516, are, as remarked above, in another hand, and in this section there is no personal notice of any kind.

94

MS. Arm. e. 38—Ethical Tracts of Avetis the Notary, A.D. 1752.

Paper. Size, 8½ × 5½ × 2 in. Text, 6 × 3½ in., 27 lines in a page. Ff. 294, in 34 quires. Writing, notergir, in style of Julfa. Ornamentation rude. Binding in leather.

It contains the autograph works of a priest called Avetis the Scribe ('Աւետար Աւետիս) as follows:—

1. The frontispiece with a long title, detailing the principal contents of the volume, with the name of the author and the date, f. 1.
2. To the Reader, f. 2^b.
3. A rhythmical description of the state of Julfa, without title. *Begin.* Ա՛մն յեանոյ ժամանակի . . .—Acrost. Աւետիս քահանայիս է այս բանքս զա, f. 3^b.
4. A series of fictitious headings of letters as

models, addressed to members of different ecclesiastical orders and of the gentry,—in inflated style and some of them in acrostic, ff. 4-53.—The text is interrupted on f. 9^b, by a picture made by the author, in which he is represented in act of doing homage before an assembly of ecclesiastics. This is followed by an 'Eulogy of the holy fathers,' in verse:—

Անկեալ առ ոոս սրբոցդ պագեմ,
Անարդ ծառայս յիշել մաղթեմ:

5. Collection of quotations from the Scripture and Fathers on different virtues and vices, f. 53^b.
6. Another collection of moral sentences from the Fathers, f. 116.
7. 'Compendium of a commentary on Psalms taken from Vardan, Epiphanius, Daniel, and Symmachus.' *Begin.* զի որպէս յուսով բացակայ բարեացն անտրտմաբար զկենցաղոյս վեշտս բերիցեմք . . . , f. 134.
8. A third collection of moral quotations from different authors, old and modern, some from Armenian published works, f. 142.
9. Sermons for the feast of the Benediction of the Water, Palm Sunday, Presentation in the Temple, Maundy-Thursdays, etc., f. 189.
10. Sermon on the respect due to priests, f. 214^b.
11. Memorial of the author, Avetis, a priest, in verse, addressed to Ter Yarouthiun.—An Acrostic, f. 219:

Աւետիս մեղապարտի քահանայիս է այս,
Բանք առ տէր Յարութիւնն գրեցի զայս:

12. Table of matters, f. 227.
13. A new collection of quotations from Old and New Testaments, to assist preachers,—in alphabetical order, f. 230.
14. A final record in the form of a rhythmical elegy on the state of Julfa, with the date of A. E. 1207 (= A. D. 1758). *Begin.*

Ի վերջ գրբքիս զայս եւ եղի,
չար պատահմանցն աղզի աղզի . . . , f. 293.

Acrost.: Ի Աւետիս քահանայիս է այս բանքս որպէս եւ արտասուաց լալեաց եւ աշխարհ չէլոց.

The records, §§ 1, 11, and 14, inform that the work was compiled 'in Julfa, province of Larageł ('Արագեղ), at the door of Deipara,' in the years 1752 to 1758. It was addressed to Ter Johannes, who, in his turn, as we learn from a very poorly worded record (f. 294), sent it in his old age, from Basra, to his 'Brother Ter Yarouthiun' in Madras, on July 12th, 1759.—Later on, the volume was presented by George Avetian 'in token of friendship'

to the archpriest Ter Johannes Khatchikian (Խաչիկիան), in Calcutta, on April the 19th, 1866, as we read on the first page.

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MS. Arm. e. 14—Ethical and other Miscellany, A. D. 1641.

Glazed paper, yellowed. Size, 7 3/8 x 5 1/4 x 2 in. Text, about 6 x 3 3/4 in., 27 lines in a page. Quires, 29, of 12 leaves each, the first 9 quires of the original text being lost. Ff. 251. Writing, not-tergir, except ff. 4-12, which are in a bold bolorgir, faulty orthography. Ornamental initials and rubrics. The volume begins with a lacuna which extends as far as the tenth quire, leaving intact only the third quire, and one leaf of the second and fourth quires. Binding of brown stamped leather.

Contents:—

- 1. Index, by the copyist, referring not to the articles, but to the paragraphs, 96 in number, of the following entries, f. 1. Of these, nos. 26-56 are wanting.
- 2. Sermon on Job. Լոր մի էր Լուսիդ աշխարհէն . . . , ff. 4-13. A later insertion. The end is lost. (Cf. MS. 93, III. 20.)
- 3.* Here stood a History of the Childhood of Jesus, in 23 chapters, according to the Index; but this has disappeared from the MS., though a record of the copyist is left on f. 61^b.
- 4. A Selection of Ecclesiastical Canons,—referred to in §§ 28-44 of the Index, the beginning lost, f. 14. Most of them are taken from the Code of Mekhithar Gosh, but in no order. (Cf. MS. 35, § 1.)
- 5. On the Seven Degrees of Consanguinity. Title: ն. վասն աղղականութեան որ է պորտ կոչի, etc. Begin. Ի վերն այս է առաջինն մեր և հայրն մեր . . . , ff. 20-21.
- 6. Sermon on the Ninivites. Յորժամ Մեհնուէացիքն բազում չարիս պործեցին . . . , f. 29.
- 7. An (Eastern) Chronicle, from the year 1570 to 1629. Begin. Խակ զվերջին ժամանակիս զորաւարեալ է զիշխանութիւն Հայոց և զաւրացեալ է զթագաւորութիւն (sic) այլաղղեաց . . . , ff. 33-61.

A Collection of Sermons (§§ 47-57 of the Index):—

- 8. On Adam and the Redemption. Խէ. Խակ յորժամ ստեղծ ան զԱդամ և զԵւայ, պատու էր ետ . . . , f. 62.

- 9. On Baptism. Խի. Խակ եթէ որ հարցանէ թէ զինչ է մկրտութեան պատճառ . . . , f. 67.
- 10. On Prayer. Խթ. Սարգայեան անի քն կուհարմայէ թէ . . . , f. 70^b.
- 11. On Fasting. Ճ. Եթէ որ հարցանէ թէ զինչ է պահքն . . . , f. 73.
- 12. On Charity. Ճն. Մախ ողորմած նյ անուն է . . . , f. 74^b.
- 13. On Confession. Ճր. Ունկնդիր լերուք և ի միս առէք . . . , f. 78^b.
- 14. On the Departed. Ճդ. Որպէս ասէ Յոր. Ողորմեցարուք ինձ . . . , f. 81^b. (Cf. MS. 52.)
- 15. On Blasphemy. Ճդ. Եղբարք, ունկնդիր լերուք խրատոյս . . . , f. 84.
- 16. On Brotherly Love. Ճե. Եղբարք սիրելիք, սիրեսցուք զմիմեանս . . . , f. 86^b.
- 17. On Fornication. Ճդ. Լսյս է խրատ հոգեշահ և ընդունելի . . . , f. 88^b.
- 18. On Last Judgment, by Johannes Vard. [called Kozern]. Ճէ. Սէք ակն ունիմք զարատնն Մր խտոսի նյ մերոյ . . . , ff. 90-93^b.
- 19. The Wisdom of Siraq (Ecclesiasticus) Ճը-հը.— according to the old version, with some differences, ff. 94-116.—It stops at ch. xxiii. (Cf. Bible, ed. Venice, 1860, pp. 681 foll.)
- 20. Sayings of Greek Philosophers. Title: հդ. Խանք իմաստասիրաց Լթեանցոց. Begin. Պլուտարքոս ասէ. Յաճախեա ի խորհուրդս, և յառաջքան զխօսելն և զգործելքան զժուարին և զխօսեցեալն և զգործեալն միւսանկամ դարձուցանել յետս . . . , f. 116. In this collection we have a later version of the sayings, different from that which is published in the first volume of *Sophery Haykakanq*, Venice, 1853. (Cf. Dashian, no. 29, pp. 170-171.)
- 21. The Wisdom of Khikar,—the first page torn out. Begins with: [հդ.] . . . իբրև ամի կացուցի առաջի թագաւորին . . . , f. 118^b. (Cf. MS. 99.) See edition by Dr. Harris, Mrs. Agnes Lewis, and Mr. Conybeare, Cambridge, 1898 and 1913.
- 22. Formula of Confession. հե. Պարտ է ոյ կամի ուղիղ խոստովանել . . . Սէպայ ամենայն Երբորդութե և միայ անութե . . . , f. 131. It differs from the usual formula.
- 23. Story of the Brazen City, translated from the Arabic, in vulgar Armenian [by Araquel Vard. of Bitlis¹]. Title: Պատմութիւն

¹ Cf. MS. no. 88 of Dashian's *Catalogue* (p. 354, which expressly attributes the translation to Araquel Vardapet, reading thus in the title: զոր թարգմանեալ է Լուսիկ զարգայեան ի սաճիկ լեղուէ ի Հայոց լեղուս. See also in the same *Catalogue*, no. 466 (iii. 5), which is anonymous, like this copy.

պղնձէ քաղաքին զոր թարգմանեալ է ի սա-
 ճիկ լեզուէ ի Հայ լեզու. *Begin.* Հը.
 Կայր ի Բաղտատ քաղաքին խալիֆա մի,
 որում անուն էր Բրդլմէլիք . . . , ff. 133-
 149^b.—It ends with the colophon of Gregoris
 catholicos of Althamar in verse :—

Օլուսածող պղնձէ քաղաքիս
 Կաթողիկոսն Վրիդորիս, etc.

Stating, among other things, that ‘the 43
 elegiac epigrams’ in verse inserted in the nar-
 ration, are of his own composition, thus : ‘. . .
 և խո՛ որբ ի յիւրմէն ասեր է, թող զայն որ
 զբ. վանքն (*sic*) և զան ինքն է արարել ի
 բնական յողբերն զի պակասէր’ (f. 149^b).
 See Masudi on Medinet en-Nahhas.

- 24. Hymn on St. Ripsime and her Companions,—
 in 107 quatrains. The first line :—

Հէ. Հաւատամք զՀայրն ան անհասանելի . . . ,
 ff. 150-157.

- 25. Compendium of Geography (attributed to Var-
 dan Vardapet). *Title*: Երեսն և Երեսն
 Հացոյց. *Begin.* Հը. Կախ քան զան
 ինդրեսցուք եղեալքս զէն . . . , ff. 157-169.
 (Publ. in *Buzmawep* (Venice), 1887, pp. 134-
 144.—*Nat. Libr. Paris, Anc. fonds*, 74, f. 132.
 —*Transl. in French, by St. Martin, Mémoires*,
 Paris, 1818, t. ii.)

- 26. History of the Great Satrapy of the Orbelians.
Begin. Հի. Ի սկզբան նահապետութեան
 աշխարհիս Հայոց և վրաց . . . , ff. 169-196.
 Extr. of the *Hist. of Siuniq* of Stephanos
 Orbelian, chap. lxxvi. (French translation by
 Saint-Martin, *Mémoires*, t. ii, pp. 57-176,
 and notes, 176-301.)

- 27. Life of the catholicos Nerses I [by Mesrob the
 Elder], ff. 197-246. (Cf. MS. 31, § 10.—
 Publ. in *Sopherg*, vi. (1853).—*Transl. in*
 French in V. Langlois’s *Coll. Hist. Arm.*, ii.
 (1869), pp. 17-44.)

- 28. *Without title, begin.*: զբ. Եւ իստեսցաւ ար-
 ընդ Վաւթի և ասէ. Յարուցից զորդին
 քո Երզումն . . . , ff. 246-251. Deficient
 at end.—This article deals with different
 unconnected subjects, e.g. the Temple, Mys-
 teries of the numbers seven and four. Fasting,
 the Mystic number forty, the Mystery of
 the Cross, the Virtues, etc. etc.

The final colophon is wanting. From several
 short records appended at the end of many articles
 (ff. 32^b, 61^b, 70, 72^b, 74^b, 78^b, 84, 86^b, 88^b, etc.),
 we learn only that the volume was transcribed by
 a priest, Yusik, for the sake of one, Sahak and his
 son, Amirzade. The last record (f. 246) gives at
 length the family names of the owner, as well as the

date of the transcription, in A.E. 1090 (= A.D. 1641),
 as follows :—

Յիշայ զՏողիս մեզսամած յուսիկ Երիցու . . . և
 կենակցին իմոյ գահվար սոլթանին և որդոցն
 իմոց, ասիճանաւոր զարգսին և զյարու-
 թեանին, և զստերաց իմոց սայիպ սու-
 թանին, և Հանգուցեալ զստերքս վարդի
 թերին, և զմարիամին, և զկենդանի դասե-
 րացն զատամ զուժուին, հուռումնիմին,
 և մարիամին, և ծնողսն իմ զտէր զգարին,
 զհուռումնիմէն . . . թմն. ու. զ. ին գրեցաւ
 աւրինակէն.

‘Remember the soul of the sin-stained Yusik the
 Elder, . . . and of my wife Gabvar Sólthan and of
 my sons, the graduate (?) Sargis and Yarushean,
 and of my daughters Sayip Sólthan, and my de-
 ceased daughters Vardi Therin and Mariam, and
 my living ones Latam (on f. 32^b Ladam), Luthlu,
 Hurumsim, and Mariam, and my parents Sir Zagar
 and Hrumsim (*sic*) . . . in the year 1090 was written
 this copy.’

Ff. 61^b, 74^b, and 86^b, Yusik spells his name
 Lusik. F. 72^b, we are asked to commemorate also
 Aslan (ասլան) and Larip (exile), Khan Saulthan,
 also Guhar (գուհար) Sólthan (? i. q. Gabvar).
 F. 84, he names an Araquel and Khanaji (խանաղի).

96

MS. Arm. e. 28—Ethical Miscellany, 17th cent.

Stout glazed paper. Size, 8¼ × 6 × 2½ in. Double-
 columned text, 6 × 4 in., of 26 or 27 lines each
 column. Quires, 38. Ff. 398. Writing, a good
 regular bolorgir as far as f. 174, where, except for
 3 lines the folio is left blank, and a colophon added
 upon it. Thenceforth bolorgir and notergir hands
 of 17th cent. alternate; faulty orthography. Bind-
 ing, stamped brown leather on boards, with a flap,
 protected with two thongs and brass studs.

Contents are of a miscellaneous character, com-
 prising law matters and other.

I. The prolegomena of the civil code of Mekhithar
 Gosch, f. 5^b. (Cf. MS. 35, § 1^b.) See § V, below.

II. Byzantine laws in the years 1193 and 1196—
 §§ 1 and 2 from the Syriac, and §§ 3-6 from the
 Greek. (Cf. Zarbhanelian. *Anc. Arm. Transl.*, pp. 750-
 755.—Sachau and Bruns, in *Syrisch-römisches Rechts-
 buch* (Leipzig, 1880), wrongly attribute this transla-
 tion to the pupils of Mekhithar Gosch.)

1. *Title*: Երէնք յազմող թագաւորաց Վրիստո-
 նէից կոստանդիանիսի և թէպոսի և լ. և ունի

Թագաւորաց Հոռմայեցոց, i.e. Laws of the victorious and Christian Roman emperors Constantinus, Theodosius, and Leo, ff. 28-125.

- a. List of chapters,—numbering 143 entries, f. 28.
- b. Preface: զաւրէնս բարի և ճշմարիտ . . . , f. 32^b.
- c. Text: և. Մը որ եթէ մեռանի և ոչ գրէ կտակ . . . , f. 34.

2. Title: Համառօտ ժողովումն աւրինաց, i.e. Compendium of Laws.

- a. List of chapters,—85 entries, f. 58.
- b. Text: և. Իւրոյ (sic) դատաւորին և իշխանի քաղաքին չէ պարտ գնալ արտաքոյ յայլ աշխարհ . . . , f. 59^b.

3. Title: Ի նորութիւն Համառաւտ յօրինաց քաղաքականաց Լեոնի և Կոստանդեայ իմաստուն և բարեպաշտ Թագաւորաց զորոյ և մեծն Հուստինիան կարգեաց զկարգ ուղղեալ ի բարեպաշտութիւն, i.e. A short collection from the civil laws of the wise and pious emperors Leo (VII) and Constantine (VII), arranged (previously) by the Great Justinian.

- a. List of chapters, f. 63^b.
- b. Text: և. Հաստատեցի ամուսնութիւն Վրիստոնէից այսպէս . . . , f. 67. —This part has its divisions in titles and chapters, and ends with the title 19, chap. 12.

4. Title: Ս ան զինուորաց սահմանադրութեան, i.e. Constitution of the Soldiers.

- a. List of chapters,—56 entries, f. 98^b.
- b. Text: և. զինուոր որ թէ Համարձակի . . . , ff. 100-105. (Published in *Banaser* (Paris), 4th year (1902), pp. 321-327, after the MS. of Venice, no. 101.)

5. Title: Ս ան աստիճանաց արգականութեան, յրգրոց, i.e. On the Degrees of Relationship, from the second book. Begin. Մըցականութիւն ծննդականութեան անուն է . . . , f. 107.

6. Title: Գլուխք ընտրութեան ժողովեալ ի Սոխիսական աւրինաց, i.e. A Selection from the Mosaic Laws,—67 chapters, preceded by a list of titles, f. 109^b. Text, Յեղին, իթ. և. վասն մեղաց և արդարութեան . . . , f. 110^b. Begin. զհամբաւստա մի ընդունիցիս . . . , ff. 110^b-125.

III.

1. Precepts about Marriage, f. 128. Begin. Ի չորրորդ որք այսպէս սրբութեամբ մնանին . . .
2. Canons of Thadeos, f. 132. Begin. Օտղէտան խոտեալ մի ձեռնադրեցեն . . . This treatise is by way of question and answer.
3. Խորատք ժամարարաց, i.e. Precepts for Chaplains, f. 133. Begin. Եթէ որ բան մուսնայ ի սուրբ խորհրդոյն, կրկնեցէ զայն տեղին . . .
4. Canons of the Apostles by Clement, deutero-apostolic, f. 137. Begin. Եպիսկոպոս ձեռնադրեցի յերկուց կամ յերից եպիսկոպոսաց . . .
5. Deutero-Nicene Canons, 114 chapters, f. 144. Begin. չէ պարտ զկրճատեալսն և զներքինի արարեալ զնքեանս ՚ի վիճակ քահանայութեան յառաջածել . . .
6. From the First Apostolic Canons, f. 148^b. Begin. Կարգեցին առաքեալքն և եզին Հաստատութեամբ . . .
7. From Canons of Thadeos, f. 150.
8. Canons of Nerses Catholicos, abridged, f. 150^b. Begin. Վահանայից պարտ և արժան է սրբութեամբ սպասուորել . . .
9. Canons of Consanguinity, f. 152^b.
10. From Canons of Thadeos, f. 160^b.
- 11^a. Ս ան անդարձ առնելոյ որ է վասիսթ, f. 162. Begin. Մըլ և աւրէնք է Վրիստոնէից, զի յորժամ հասանէ հիւանդութիւն . . .
- 11^b. Against Mourning, f. 162^b.
12. From Canons of Sahak, f. 163. Begin. Պարտ է ինք կատարել մեռելոյն . . .
13. From Canons of Basil, f. 164.
14. From Canons of Ephrem, f. 165^b.

[There are nineteen heads of the above extracts, of which I have only given the more important.—F. C. C.]

Instructions for administration of Baptism, drawn up by George Vard. of Erzenka (14th cent.). Begin. Յորժամ կամիցիս տղայ մկրտել տանին ի դուսն եկեղեցոյ . . . , ff. 169^b-174. (Cf. Dashian, no. 515, § 3.)—The author's suggestion to baptize both with affusion and immersion was an innovation due to the Romanizing tendencies of his time, and was never formally adopted by the nation. Because of his reputation, however, his instructions are introduced in some of later rituals, either under his true name George (cf. Dashian, p. 988), or under the name Gregory (*idem*, pp. 521, 812, 869), or without naming the author. See *Rituale Armenorum*, p. 106.

By a third copyist :—

IV. Encyclical instructions of John Vard. of Erzenka, called Plouz, in a notergir hand. (Cf. MS. 97, § 5.—Dashian, nos. 4, 58, 170, etc., not any of them complete.)

1. Introductory Address. **Աւրջնեալ է ամենայն երրորդութիւնն յամարարածոց յերկնաւորաց և յերկրաւորաց . . .**, f. 176.
2. A Second Introduction,—where the MS. repeats the right title of the treatise. (See MS. 97, § 5.) *Begin.* **Ամենազօր թագաւորին մերոյ Յիսուսի և բարերար փրկչին ծառայք զնեալք . . .**, f. 176.
3. On Christian Faith. **Այս և առջ պարտ է իմանալ թէ զինչ է Վրիստոնէութիւն . . .**, f. 177.
4. On Baptism. **Եւրգ Վրիստոնէութիւն սկիզբն և զլուս մկրտութիւն է . . .**, f. 178^b.
5. On Children's Education. **Կ. Սրբութիւն և անարատութիւն սնուցանեն Վրիստոնէքն զիւրեանց զաւակսն . . .**, f. 180.
6. On Marriage. **Կ. Որք այսպէս սրբութիւն սնանին, և լինի կտորի՞ տղայն ժն տարոյ, փեսայացու է, և աղջիկն ժն տարոյ . . .**—This chapter is omitted here, being transcribed by the second copyist, above on ff. 128–130, without its quotations. (Cf. MS. 97, § 5, c.)—In Dashian's MS. no. 4, this chapter is wanting.
7. On Adultery. **Զ (զ). Վրիստոնեայք մի անկցին յախտ շնութե . . .**, f. 180^b.
8. On Robbery. **Է (է). Գրեմք է երրորդ վասն զողութե, զի գողն նոյ չակառակ է . . .**, f. 182.
9. On Swearing. **Ը (ը). Ութերորդ բան կանոնական ոչ է պարտ Վրիստոնէի երդնու . . .**, f. 182^b.
10. On False-witnesses. **Թ. Իններորդ կանոն գրեմք վասն այնոցիկ որք անձաբար սուտ վկայութի տան . . .**, f. 183.
11. On Abusive Language. **Ժ (ժ). Տասներորդ կանոն գրեմք վասն ահեղ . . . մեղացն, որ ասի յիշոցք զեղջուկ բանիւ . . .**, f. 183^b.—From the half of this chapter, f. 184^b as far as f. 189^b, the bolorgir hand is resumed.
12. On Hatred. **ժն (ձ). Մետասաներորդ կանոն գրեմք, որ չէ պարտ քրիստոնեայն զերարատն . . .**, f. 184^b.—A note here of the author says that down to here he has treated on the prohibitive matters, henceforward he will treat of obligatory ones.

13. On Love. **ժբ. Եւ է առաջին պատուիրան սէրն . . .**, f. 186.
14. On Prayer. **ժգ. Եւ պարտ է քրիստոնէին աւուրն Կ չեա աղօթք առնել . . .**, f. 187.
15. On Confession. **ժդ. Տասնևչորս զլուս գրեմք վն խոստովանութե, որ մեղայն մեծ բարի և պարգև է . . .**, f. 188.
16. On Communion. **ժե. Omitted.** (Cf. MS. 97, § 5, h.)
17. On Almsgiving. **ժզ (իէ). Ողորմութի արարէք աղքատաց . . .**, f. 189^b.—Half-way through the chapter the copyist notes that his exemplar was defective here, and a later hand notices that on turning back fifteen leaves the missing part will be found. It actually occurs on f. 175, in conjunction with the following chapter, which is a portion of this treatise.
18. On Fasting. **ժէ. Պաշք նր և անարատ պարտ է պահել Վրիստոնէին . . .**, f. 175.—Only one page, the end missing.
19. On Making Wills (**Ու անանդարձ առնելոյ**). **ժը (իդ). Այլ և այս օրէնք է քրիստոնէից, զի յորժամ չասանէ նմա չիւանդութիւն . . .**, f. 190.
20. Prohibition of Mourning for the Dead. **ժթ (իէ). Պարձեալ ի վերայ ամենայնի գրեմք և զայս կանոն Տաստատութե . . .**, f. 190.—The last two chapters have already been copied on f. 162^b, with appropriate quotations from the canons of St. Sahak. (Cf. MS. f. 10=97, § 5, l.) This chapter, being the last of the Instructions, is omitted here (cf. MS. f. 10=97, § 5, n), but the quotations from St. Sahak and St. Basil belonging to that chapter are transcribed from f. 163^b, as well as the following :—
21. Epilogue. *Begin.* **Աչա այս է կանոն, որ է քանոն, և սահման քրիստոնէական չաւատոյս . . .**, f. 163^b.—It deserves to be noted that this final clause of the treatise is generally absent in the MSS. we know of this author.

V.

1. Precepts of the Spiritual Life, by John (Gar-netzi?). *Title:* **Խորատ չողեորական ի նուաստ Յոհաննիսէ.** *Begin.* **Աբար անգլմարզն չողի և մարմին, և զարգարեաց յիւր պատկերն . . .**, f. 190^b.
2. Precepts of the Bodily Life (by the same). *Title:* **Խորատ ի մարմնաւոր կեանք,** etc. *Begin.* **զպարնութե արժանի մարզն այնով ճանաչես, թէ իւր խելքն իւր իշխան է**

... , f. 194. — Both of these last articles are in a vulgar Armenian of great age.

VI.

- 1. On Hatred, Acrimony, Wrath, Envy, and all other sins, from the book of Vardan Vard. (*ի վարդան Կրոց*). *Begin.* Մ՛նծագոյն շար և յաղթանդամ դաղան է որսակալութիւն . . . , f. 195.
- 2. Ս՛ն պարուելոյ զօր կիրակէի. Եւ որ զօր կիրակէի ոչ միծարէ և պարուէ . . . , f. 196^b.¹

By some other hand:—

VII. Continuation of § I.

- 1. The 10th chapter of the Prolegomena, in abridged form. *Begin.* Հաւաքեցաք յառաջին աւրինացն ա՛յ . . . , f. 198.
- 2. List of the chapters of the Code of Mekhithar, f. 198.
- 3. The Code, ff. 203-298. Ff. 299-303^a are left blank.

VIII. Collection of Sermons,—the full list of which, twenty-eight in number, is given on f. 305, but the first eight sermons only are copied, as follows:—

- 1. On consolation for loss of the dead, and on different sorts of death. *Title:* Մ՛խիթալութիւն և յուսադրութիւն ննջեցեաց, etc. *Begin.* Մ՛ա՛հ արդարոց բարի և խնդալի ըստ բաղումնեղանակի . . . , f. 307.
- 2. On the text: John i. 1. ա. Ըրդ ասացուք թէ զինչէ սկիզբն . . . , f. 310.
- 3. On the text: Matt. xiv. 4. Է՛ր Ո՞ր բժիշկ որ ներհական առողջ առնէ . . . , f. 314.
- 4. On the same text. Կ. Եւ բան աւետարանիս Կ՛ աղօ Երկիր ցուցանէ . . . , f. 317^b.
- 5. On Faith, on Love of God, and of One's Neighbour. *Text:* Lev. xix. 18. Կ. Ս՛ան նյ խաւսել և նծարանել այնոցիկ է, որ մաքուր են հոգւով սրբով . . . , f. 321.
- 6. On the text: Deut. vi. 4. Ե՛ր զի ըսել պարտ է աւրինացն նյ և հանապազորղեւ . . . , f. 324.
- 7. On the Feast of the Raising of Lazarus. Կ. Գիտակի է զի վեցերորդ շաբաթս յորում տաննէք զպարութի Վ՛ աղարու . . . , f. 328.
- 8. On Palm Sunday, f. 332. (Cf. MS. 93, § v. 1.)

9. On the same. *Text:* Matt. xxi. 9. Պարտ է մեղ խոնարհութիւ և սրբութիւ մարրեւ . . . , ff. 336^b, 337.—Left incomplete on f. 337.

IX. Commentary on the Liturgy, by Jacob of the Crimea (15th cent.). No title. *Begin.* Գրէ նծայինն Սողոմոն. Եւսմ և ժամանակ է նմ իրի . . . , ff. 340-398.

According to three records (ff. 125^b, 174, 298^b) of a Stephanos Vardapet, this volume was written by his directions by different copyists, and in յ. Տ. Է., A.E. 1077 (A.D. 1635), bequeathed to the convent of St. George in Lim (an island in the lake of Van), where he says were living more than seventy monks.

At the end of the volume there is a fly-leaf in parchment, written in large uncials (about ¼ in. high) of 13th cent., in two columns, containing fragments of 1 Cor. xv. 2-12, which may have belonged to a ritual.

97

MS. Arm. f. 10—Ethical and Miscellaneous, 18th cent.

Glazed cotton paper. Size, 5½ × 4¼ × 2½ in. *Text,* 3⅝ × 2½ in., of 15 lines each page. Ff. 250. Writing, notergir, by different hands of 18th cent. Rubrics begin each chapter. Binding of brown stamped leather on boards, with a flap.

Contents:—

- 1. On Abusive Language, f. 2. (Cf. MS. l. 28, 96, § iv. 11.)—Being the tenth chapter of the Instructions of John of Erzenka.
- 2. On the same and on Malefactors. *Begin.* Վարդեցին հայրապետն յժԷ որք էին ի Վիկիա ժողովեալ զն՛ անաբէն և պիղծ իշուցատուացն և հերձուածողաց . . . , f. 7.
- 3. History of Tiridates and St. Gregory the Illuminator, the beginning lost. *Begin.* . . . Յոան եկաց ի Իկիանոս և պատմաց առաջի կայսերն . . . , f. 16.
- 4. Formula of Faith, 'from the traditions of the fathers.' *Begin.* Խոստովանիմք և հաւատամք զհայր նծ անեղ . . . , f. 31^b.
- 5. Encyclical Instructions of John Vard. of Erzenka. *Title:* Վուստ վարդապետի Յովաննէս Եզնկացւոյ, Խրատ Հասարակոյ քրիստոնէից, . . . ի կանոնական սահմանաց . . . և նր հօրն մերոյ Վ՛արդան վարդապետի . . . ժողովեալ. *Begin.* Վախ պարտ է իմանալ թէ զինչ է քրիստոնէութի . . . , f. 35.—

¹ A note of the copyist John in the margin below warns us that by mistake he joined the two articles into one.

(Cf. MS. 96 e. 28 = 97, § iv.) The following are the chapters given here:—

- a. On Christian Faith, f. 35.
- b. On Baptism, f. 38.
- c. On Education of Children, f. 41^b.
- d. (i) On Marriage, f. 44^b. — Quotations from the Canons of the Fathers on Consanguinity, f. 45^b.
- (ii) On Adultery, f. 51.
- e. On Swearing, f. 55^b.
- f. On Love, f. 61.
- g. On Prayer, f. 64^b.
- h. On Confession, f. 67^b.
- i. On Communion, f. 70. — Omitted in MS. 104.
- j. On Almsgiving, f. 71^b.
- k. On Fasting, f. 72^b.
- l. On Making Wills, f. 75^b.
- m. Prohibition of Mourning for the Dead, f. 76. — Quotation from the Canons of St. Sahak (on Funerals):
Պարա է քառասունը կատարել . . ., f. 78. (Cf. MS. 96, § iv. 20.)
- n. On Priests. *Begin.* **Յեա գրելոյ զհասարակաց քրիստոնեից կանոնքս, և այժմ զիցուք զբաժանայիցն նախ արժան է գիտել թէ զք են արժանի . . .**, f. 80^b.

Quotations:—

1. From the Apostolic Constitutions, f. 80^b.
2. From the Canons of St. Sahak. **Խորհրդաւոր են նուէրք . . .**, f. 79.
3. From the Canons of St. Basil. **Եթէ որ արգելցէ զպատու քահանայի . . .**, ff. 79^b-80. — The last two extracts are misplaced by the copyist.
6. Encyclical Instructions of John Vard. Garnetzi. *Begin.* **Օսոսայակից ձեր Յովանէս Վասնեցի հարցանեմ զողջունե . . .**, f. 81. (Cf. MS. e. 28 = 67, § i. 2.)
7. A Sermon on Hell. **Լրդ եկայք այսօր դասք մեղաւորաց . . .**, f. 99.
8. Divination by Dreams (**Երազահան**), 'written by the prophet Daniel,' — alphabetically arranged: **Աճ տեսանելն ի տան քում, տան նորոգութիւն է . . .**, f. 112.
9. History of Khikar the Philosopher, f. 133. (Cf. MSS. 95 and 98.)
10. Divination by Chorea (**Սարմնախաղաց, παλαμαστική or παλματική**), 'written by the philosopher king Alexander.' **Թէ սկաւա**

ռակն խաղայ, մեծութիւն է . . ., f. 174. (Publ. Amsterdam, 1668, etc. Nonnus, *Coll. histor.* i. 72.)

11. Story of a Monk. **Միայնակեաց ոմն ճղնաւոր աղօթէր ի յանապատի . . .**, f. 181.
12. Moral Fables,—four in number. **Երիտասարդ մի ուխտ եղեալ էր . . .**, f. 183^b.
13. Riddles (**Հանելուկք**) of Nerses Shnorhali, 140 in number, f. 190. — Published in poetical works of Nerses (Venice, 1838). — Cf. Paris, *Anc. fonds*, no. 132.
14. Extracts from Menologium (**Յայտնաւորք**):—
 - a. Story of Archangels and Angels, f. 219. (Cf. MS. 30, § 184.)
 - b. Story of John the Almsgiver, f. 231. (*Ib.*, § 192.)
 - c. Story of St. John Chrysostom, ff. 238^b-250. (*Ib.*, § 194.) — A record of a scribe on f. 227^b has been obliterated.

98

MS. Arm. g. 9—The Wisdom of Khikar, A. D. 1672.

Vellum. Size, 3 $\frac{3}{4}$ × 2 $\frac{3}{4}$ × 1 $\frac{1}{4}$ in. Text, 2 $\frac{1}{2}$ × 1 $\frac{7}{8}$ in., 15 lines in a page. Ff. 102 + 1 in blank. Writing, bolorgir. Binding of brown stamped leather, with a flap.

Contents:—

1. The Wisdom of Khikar,—*without title*, f. 1. (Cf. MSS. 38, § 1; 95. 22; 97. 9; and see *The Wisdom of Khikar*, edited by Dr. R. Harris, etc., Cambridge, 1898 and 1913.)
2. Catechism, with queries and answers,—after Bellarminus. *Begin.* **Հց. Վու քրիստոնեայն Ես.—պա . . .**, f. 64^b.

The final colophon of the writer (f. 102) states that the volume is written by Kirakos, priest, for the use of the 'young' Joseph, who had it written with great care, out of his honest earnings, in A. E. 1121, 26 Aram (A. D. 1672),—probably in Persia.

99

MS. Arm. e. 33—Story of Seven Sages, 18th cent.

Paper. Size, 7 $\frac{1}{2}$ × 5 × $\frac{4}{8}$ in. Text, 5 $\frac{1}{2}$ × 3 $\frac{5}{8}$ in., in two columns of 26 lines each. Ff. 84. Writing, notergir in Julfa style. Rubrics in red. Binding in leather, repaired.

It contains the Story of Seven Sages. (Cf. MS. 38. 2, and Th. Benfey, *Pañcatantra*, I, § 95; and H. A. Keller, *Le Roman des Sept Sages*, Tübingen, 1836; and Friedr. Balthgen, *Sindban oder die sieben weisen Meister, Syrisch und Deutsch*, Leipzig, 1879. It is also given in Bodley Arm. e. 33 = 108; in Paris, *Anc. fonds*, 69, f. 115, and Suppl. 51, f. 102. The Armenian text was translated by Jacobus of Tokat, of the family of Patug, at Zamose in Poland in 1615, and it was edited in Armenian at Leghorn in 1676.)

A colophon, on f. 84^b, states that the MS. was written by me, Simon, in the year of the little era 82 ($\dot{\alpha}\rho$).

100

MS. Arm. e. 25—The Great Albert's Theology, 17th cent.

Paper. Size, $8\frac{3}{4} \times 6 \times 2$ in. Text, $6 \times 3\frac{3}{4}$ in., 26 lines in a page. Ff. 266. Writing, bolorgir, neat and uniform. The first leaf of the first quire is wanting. Ornamented at chapters in colours. Binding of brown stamped leather, with flap.

It contains the *Summa Theologica* of Albert the Great, in three books, translated into Armenian (according to a MS. written in 1680) 'by Sargis Vardapet.' Each book preceded by an ample table of matters. (Published by the Abbot Mekhithar of Sebaste at Venice, 1715.)

Colophons:—

1. f. 1^b. In the year 1239 (1789), Jan. 27, Araquel was ordained priest.
2. *Ib.*, in a later hand: In the year 1262, Nkhayq, I was disciple of the above, Joseph Jovanisienntz.
3. f. 2, in lower margin: Work of Albert called Doctor, I, the chaplain Araquel, wrote it in the year 1750, Nadar (June) 17.
- 4^a. A scrap of a resurrection hymn, in lower margin with the date 1171 ($n\dot{\alpha}\zeta\omega$) Shems 5 (= 1721).
- 4^b. f. 268^b: Khatehatur, son of Khabik.
5. f. 270^b: A scribble mentions 'the holy brother Lucas,' and another in the same hand an Araquel.

101

MS. Arm. e. 26—Abelli's Theology, A.D. 1850.

Paper. Size, $8\frac{1}{2} \times 6 \times 1$ in. Text, $6\frac{1}{2} \times 4\frac{1}{2}$ in., with 22 lines in a page. Ff. 116 + 12 blank.

Writing, notergir, neat. Binding covered with red-flowered cloth.

It contains the *Summa Theologica* of Ludowig Abelli, bishop of the Ruthenians ($\Pi\omega\iota\lambda\beta\epsilon\lambda\iota\omega\gamma\epsilon\gamma$), rendered into Armenian by Johannes Vard. Yakobian, of Constantinople, surnamed Holow, at the request of baron Bonaventura of Julla, in Venice, 1687.—This work was published in Venice, 1748, under its genuine title of *Medulla Theologica* ($\Pi\epsilon\eta\lambda\epsilon\gamma\epsilon\iota\delta\epsilon\ \dot{\alpha}\delta\omega\rho\omega\beta\epsilon\iota\lambda\omega\beta$), a translation attributed to Petros Vard. of Tiflis, and greatly corrected by an editor whose initials were Պ. Ս. Վ. Կ.

A note of the copyist (f. 2), named David Gêorgean of Julfa, declares that he copied it on Oct. 12th, 1850, from the original, which was in possession of Ter John Emin. Owing to the ravages time had made upon the original, he is obliged to leave many lacunae in his copy. On the following page (f. 2^b) the same copyist presents his work to his preceptor, Ter Stephanos Harouthian J. Ter-Yohannentz, 'in token of his gratitude.'

102

MS. Arm. d. 18—Theological, and Commentary, 19th cent.

Paper. Size, $11\frac{3}{8} \times 8$ in. Text, $8\frac{1}{4} \times 5\frac{1}{8}$ in. Ff. 102 + 15 in blank. Writing, notergir, in a current hand, of 19th cent. Binding of brown leather.

Contents:—

1. Treatise in defence of one nature in Christ, by Johannes Vardapet of Julfa, composed in 1696. *Title*: Պիտր որ կոչի Սրբալնագործութիւն, Ժողովեալ է գրոց անձայնոց և է լուսաւոր բանից նր վարդապետաց. Մշխատասիրութիւն Վոր ջուղայու նր Մանասիրէի գերաճն շակ վանից միարան Տոգճաննու մեծիմաստ քաջ Տաւտորի և բանիւրուն անձարան վարդապետի, f. 1.—This is a copy made from the book printed in Madras in 1809, as far as chap. xvi, where the copyist states, on f. 60^b, that he had no time to continue it. Cf. MSS. e. 22 and f. 12.
2. Commentary on the Gospel Parables, entitled, *Open Fountain*, by the archbishop Petrus Almalian of Nakhidschevan. *Title*: Սեկետութիւն Մտախաւոր բանից Տէ մերոյ Յիսիւսի որ կոչի Մարիւր բացեալ, f. 61. End wanting.—This also is copied from the printed book published by the monk Gregory of Julfa, in Jerusalem in 1812. Transcribed

in Julfa in the year 1815 by Ter David Mekertitchian.

3. An extract from Numbers (chap. xxvii. 1-11), taken from the code of Mekhithar Gosh, II, 62,—by a later hand, f. 101.

103

MS. Arm. e. 22—A Romanizing Polemic,
18th cent.

Paper. Size, $8\frac{1}{4} \times 6\frac{7}{8} \times 1$ in. Text, $7 \times 5\frac{7}{8}$ in., 35 lines in a page. Ff. 141. Writing, notergir, in style of Julfa, 18th cent. Binding with red leather.

Contents:—

1. *Կոչնակ ճշմարտութեան*, i. e. 'Bellclapper of Truth,' by Stephanos Basil Shir-Phalankian, surnamed Dashtetzi, a layman,—being a refutation of a posthumous work of Johannes Vard., called Merqouz, entitled 'Book of the True Faith and Profession of the Armenian Church, and of Controversy against the Dyophysites,' published at Julfa, 1688, by Stephanos, archbishop of Julfa (1684-1697), and reprinted twice at Constantinople in 1713, f. 1^b.—The text of Merqouz is reproduced, section by section, on the left hand, and their refutation is given on the right hand pages of the volume. After discussing the Christological aspect of the two natures, the refuter proceeds, in a Romanizing spirit, to deal with the questions of the unmixing chalice (chap. vii, f. 77), the supremacy of the Pope (chap. viii, f. 83), the communicating of Latins under one kind (chap. ix, f. 96), and the doctrine of Purgatory (chap. x, f. 104). The same author in his Epilogue (f. 118), after giving his full name, as above, and noticing that he was a native of the Plain (*Պաշտ*), of the province of Golthn, in Eastern Armenia, but by origin from Ispahan (Julfa), states that he began to write his work on April 1, 1714, and ended in Feb. 1, 1715 (A. E. Jan. 1, 1164), at Bandar-Surat, in India.
2. *Հրատիրական կոչումն*, etc., i. e. 'An appeal to the illustrious vardapets and bishops of our nation, from the humble servant, Stephanos Dashtetzi,' f. 119^b.—The author, after complaining of 'misleading' publications, viz. 'of the works of Gregory of Tathev, Vardan, Vanakan, Mekhithar of Tashir, Stephanos of Siunik, Michael the Syrian, George of Skevra, and others,' made in his own time, proceeds to refute one of them, namely, the (fabulous) story of the debate held by David

the Philosopher and Moses of Khoren with Melitus and Juvenalis, at Constantinople, published by the aforesaid Stephanos of Julfa. He goes on to give 'the true' history of the Council of Chalcedon, which, he opines, Moses of Khoren must have written, but malicious people destroyed it (f. 125^b). Then the author (Dashtetzi) concludes his treatise with:—

3. A 'faithful' translation of the Tome of Leo, with explanations. *Begin. Մն ի կատարել լապէս ճանաչել զուղղափառութեան հաւատս բաւական էր . . .*, ff. 136-141.

104

MS. Arm. f. 12—A Romanizing Polemic,
18th cent.

Paper. Size, $5\frac{3}{8} \times 3\frac{3}{4} \times 1$ in. Text, $4\frac{1}{2} \times 2\frac{5}{8}$ in., 17 lines in a page. Ff. 29 + 111. Writing, notergir, of the 18th cent. Binding of brown leather.

It contains:—

1. A controversial letter 'Concerning the Holy Catholic Faith,' written A. D. 1688 (= A. E. 1137). A work of Hieronymus Vardapet of Lemberg, and addressed to the *baron Astouadzatur Spendowski*, judge of the Armenians of Lemberg. It is a refutation of the 'Book of the True Faith,' etc., of Johannes Vard. Merqouz (cf. MS. e. 22 = no. 105, § 1), in five chapters, f. 1.—An acrimonious polemic, dealing with Christological questions, and attacking the national church under the name of 'Odznetzianism' (*Օձնեցականք*), from the name of John Odznetsi, called the Philosopher, catholicos (8th cent.). The author assumes wrongly (after Galanus) that he was the promoter and chief of the heresies of the Armenian Church. He concludes his discourse with an appendix entitled:—
2. *Մղանդք և հերետիկոսական մոլորութիւնք հաւաքեալ յայլոց ազգաց ի ժողովարան (ձնեցապաշտից*, i. e. 'Heresies and false doctrines gathered from other nations into the meeting-house of the worshippers of the Odznetsi,' f. 102^b.

No date or record of the copyist. Probably in Poland.

At the beginning of the volume is inserted a separate pamphlet (ff. 1-29), being a collection of thoughts of different authors, 99 in number, some in Latin, but more in Italian. Ill-written in a contemporary hand.

105

MS. Arm. e. 23—A Romanizing Polemic,
19th cent.

Paper. Size, $8\frac{5}{8} \times 6\frac{1}{2} \times 1$ in. Text, $6\frac{3}{4} \times 4\frac{5}{8}$ in. Ff. 249, or as paged by the writer, pp. 258. Writing, notergir, of 19th cent., executed apparently in Constantinople. Binding in brown leather.

Contents:—

Title: ‘Հայեկի ազգեցութեան,’ յորում ցուցանին թիւրութիւնք տեւորակին կոչեցելոյ Վաւազան կրկնազօր, առ ի զգաստութիւն և յուղղութիւն հեղինակի նորին Արմաբէշ Սանուէլի, արարեալ յումեմնէ ճշմարտասիրէ . . . յամի ՏՆ, 1781, i. e. ‘A Reflecting Mirror,’ showing the fallacies of the pamphlet called ‘Staff of Twofold Strength’ of Sermagêsh Manuel [published at Constantinople, 1750], written by a lover of truth [viz. Father Gabriel Avedikian (1751-1827), a Mekhitharist of Venice], in the year 1781. (Cf. no. 108.)

The principal items of this treatise are:—

1. Chap. i. On the *filioque* clause, f. 5, in which testimonies are adduced from the Armenian fathers, p. 101.
2. Chap. ii. Defence of the practice of monks who lived in the houses of laymen and held Mass therein, p. 158.
3. Chap. iii. Defence of the Latin Church: on Purgatory, p. 200; on their Baptism, p. 207; on the communion under one *species*, p. 215; on their confirmation, p. 227; on Last Unction, p. 232.
4. Chap. iv. On the Head of the Church, pp. 238-250; with Testimonies from the Armenian fathers in favour of the supremacy of the Pope.

On f. 26, line 1, the form of writing of the interpolated word *ծայթ* shows that the volume has been in Julfa.

106

MS. Arm. d. 19—A Romanizing Polemic,
19th cent.

Paper. Size, $9\frac{1}{4} \times 6\frac{1}{2}$ in. Text, $7\frac{3}{4} \times 5\frac{1}{4}$ in. Ff. 181 + 5 in blank. Writing, notergir of the 19th cent., executed, apparently in Constantinople, by different hands. Binding of brown leather.

The title of this work is not given in this MS. It should run thus:—*Հերքումն ‘Լէն լուսատու’ մատենին կարծիկ Սանուէլի ի Հոռոմականն ումեմնէ ի ջատագոգութիւն Հոռոմական եկեղեցւոյ, etc.*, i. e. ‘A refutation of the book of Kardjik

[called also Sermakesh] Manuel, entitled “Radiant Gem” [published at Constantinople, 1782], by a Roman Catholic [viz. the Father Gabriel Avedikian, cf. no. 107]. It contains a defence of the Roman church as the only Christian church holy and true, sustained by the testimonies of Holy Scriptures and Armenian authors.’—Not published.

The principal items of this treatise, consisting of ten chapters, are:—

1. Chaps. i-iv. On the Church, f. 1.
2. Chap. v. That the true Church of Christ is the Church of Rome, f. 28.
3. Chap. vi. On the supremacy of St. Peter, f. 44, accompanied by testimonies on the point from Armenian authors, ff. 75-85 and 112-117^b.
4. Chap. vii. On the supremacy of the Pope, f. 117^b, with testimonies from Armenian authors, f. 143.
5. Chap. viii. Defence of Mekhithar of Sebaste, founder of the Mekhitharists, against the accusations of Kardjik Manuel, ff. 162-175, etc.

107

MS. Arm. f. 25—A Romanizing Polemic,
18th cent.

Paper. Size, $6\frac{1}{4} \times 4 \times 1\frac{1}{4}$ in. Text, $5 \times 2\frac{7}{8}$ in., 17 lines in a page. Quires, 14, of 12 leaves each. The first quire lacking. Ff. 176. Writing, a notergir hand of Julfa, of 18th cent., neat and regular. Binding in brown leather.

Contents:—

- I. 1. On the schism of the Armenian and Latin Churches,—being an appeal to heal a breach due to mere misunderstanding on both sides. The beginning is wanting as far as the words: . . . *էն որ ոչ վշտակից և ցաւակից լինիցի այնպիսի թշուառութեանց, երբ տեսանէ զեկեղեցին այլ ի վտանկի կործանման եղեալ ի բոլոր արեւելից . . .*, f. 1.—In the course of the text the treatise is called *Սեկնութիւն*, i. e. explanation. The author’s name does not transpire.
2. Answers to some objections raised by the brethren of Constantinople to the previous explanation. *Begin.* Հնուգարկեալ էի օրինակ մի այս վերայդեալ մեկնութեանս ի կոստանդնուպօլիս, և քանի մի եղբարք ի համչիրակաց իմոց արարեալ են ի վերայ նորս զքանի մի հարցմունս, որոց արժան է այժմ գաստասխանել:—*Հրց. ա.* Եթէ չկայ վեաս որ երկարնակաց եկեղեցիքն երկու.

ընու[թի] առն ի Վ՛ն, որպէս ուսուցանէ մեկնութիւնք, ապա վն էր Հայրապետքն մեր նղովեցին զերկալմակսն : Պա. Պիտոյ է զանազանել, etc., f. 87.—The objections, eight in number, deal mostly with the same subjects as MS. Arm., f. 17, no. 91.

By some other hand:—

II. Title: Պատմութիւն Վրիմայ երկրին, արարեալ [ե] Սարտիրոս վարդապետէ Վրիմեցւոյ, ռոսանաւոր չափով, i. e. 'History of the Crimea,' in verse, by Martiros Vard. of Crimea, f. 168. *Begin.*

Լ'նժամանակն ան անեղ և անսոհման

Երար ի սկզբան զաշխարհս ամենայն . . . f. 168.

Numbering 76 quatrains, the last containing the date of the composition in A. E. 1111 (A. D. 1672).

108

MS. Arm. d. 12—Neophitos against the Jews, A. D. 1833.

Paper. Size, 12 x 8 1/4 x 3/4 in. Text, 10 1/4 x 5 1/2 in., of 21 lines in a page. Ff. 118, or 232 pages according to the numeration of the copyist. Writing, a distinct and elegant cursive or notergir. Binding of red leather.

It contains a controversial treatise against the Jews, by a person named Neophitos, 'a Greek doctor, formerly a Jewish rabbi. Translated from Moldavian into Armenian by the priest Ter Nerses (Yarouthiunian), in the year of our Lord, 1808, on the 20th of May, in the town of Jassy (Եասյ).—The translator informs us further in his colophon at the end of the volume, that the Greek original was published in 1803, and Ter Marcus 'our father,' having seen a copy of it in Moldavia, by Yarouthiun Khevoulantz of Botoushan, gave it to the translator to turn into Armenian, on Dec. 17, 1807.

The transcriber of our volume is named Manuel Dilantentz (Վիլանտանց), son of Khatchatour, who completed his work on Jan. 1, 1832, in Adana, on a copy which was made by Ephrem Vard. of Hadjin (Հաճնեցի) in the Convent of St. James, Jerusalem, in the A. E. 1272 (A. D. 1822), when Têr Gabriel was patriarch.

This volume was advertised in the Catalogue of Bernard Quaritch, no. 34,058, and bought by the Rev. S. Baronian on April 10, 1886.

109

MS. Arm. e. 31—Refutation of the Koran, 18th cent.

Paper. Size, 8 1/2 x 6 x 1 in. Text, 6 1/2 x 4 in., of 25 lines in a page. Ff. 139. Writing, in a clear

cursive hand of Julfa style, of 18th cent. Binding of red-flowered cloth.

It contains a refutation of the Koran, in three books, by an anonymous author.

Begin. Թէ զուրանն ոչ է յայ.

Ստոյգ պատմութիւն յաղագս մահմետի այսպէս առէ թէ ոմն արեղայ անուն Սարգիս աղանդով նեստորական վասն չար դործոց իւրոց արտրեալ ՚ի վանիցն կոստանդնուպօլսոյ զընաց ՚ի կողմանս արաբից և եկն մինչև ՚ի մազէն : և անդ էին երկու ժողովութիւնք մինն հրէից և միւսն կռապաշտից . . .

i. e. That the Koran is not from God.

True history about Mahmet says thus: A certain priest of the Nestorian heresy, called Sargis, because of his evil deeds, was banished from the monastery in Constantinople, and repaired to Arabia and came as far as Mavên, where were two settlements, one of Jews and one of idolaters . . .

For the story, cp. Brit. Mus. MS. Or. 4580, f. 212.

110

MS. Arm. f. 6—David the Philosopher, A. D. 1334.

Glazed cotton paper, of brownish hue. Size, 6 3/4 x 4 3/4 x 2 in. Ff. 208. The volume is made up of two different MSS., executed each by distinct writers. The first part, which goes as far as f. 99, is composed of 8 quires, of 12 leaves each. Text, 5 1/4 x 3 1/2 in., 29 lines in a page. The second one, composed of 7 quires, of 16 leaves each, has text 5 1/8 x 3 5/8 in., 33 lines to page. There is wanting one leaf after f. 195. Both MSS. are written in bolorgir with many abbreviations of the same type; but in the second, the writing is a little more regular.—Ornaments: coloured head-piece on ff. 2, 41, 51, 100, 154, and 204^b. Binding of deep brown stamped leather, with flap; thongs and studs lost.

I. The first MS. contains:—

1. The Definitions of Philosophy (Սահմանք փմաստասիրութեան) of David the Philosopher, called Լ'նյաղթ, 'the Invincible,' f. 2. (Published at Venice, 1833, pp. 120-214.)—This treatise (in 21 or 22 chapters) is an introduction to the study of philosophy, and consists of a refutation of the four objections raised by Pyrrhonism against philosophy. Extracts of this work in Greek text are published by Brandis.

- 2. *Omnia mala* (Մանույն չար սանջելի). No title, f. 39^b. (Ed. Venice, pp. 215-216.)— This tract in Greek is attributed to Nemesius or Gregory of Nyssa, of whose ‘Sermo contra Manichaeos’ (Migne, Ser. Gr. t. 46, coll. 1107-1126) it is part. Cf. MSS. Arm. f. 13, I. 1, and e. 34, iv. 7.
- 3. Isagoge of Porphyry (Գերածութիւն Պորփիւրի), f. 41. (Ed. Venice, pp. 227-250; Conybeare’s Collation, etc., in ‘Anecdota Oxoniensia,’ vol. i (1892), pp. 76-88.)
- 4. Commentary on, or Analysis (Աւերուծութիւն) of the Isagoge of Porphyry, by David the Philosopher, f. 51. (Ed. Venice, pp. 251-356.)
- 5. Letter of Aristotle to King Alexander about the Cosmos, ff. 98-99. Only two leaves, the end wanting. (See below, II. 3.)

II. The second MS. contains:—

- 1. The Categories (Ստորոգութիւնք) of Aristotle, with the Commentaries of David, f. 100. (Ed. Venice, pp. 409-458, where are missing the first six chapters of the commentary.— Conybeare, *Ib.*, pp. 1-50 and 107-183.)
- 2. On Interpretation (Յարդգս Մեկնութեան) of Aristotle, translated and commented by David, f. 154. (Ed. Venice, pp. 461-553.—Conybeare, *Ib.*, pp. 28-50.)
- 3. Letter of Aristotle to King Alexander about the Cosmos, f. 194. (Ed. Venice, pp. 603-628.—Conybeare, *Ib.*, pp. 51-71.)
- 4. Letter of the same to the same, on the Virtues, f. 204^b. (Ed. Venice, pp. 629-635.—Conybeare, *Ib.*, pp. 72-75.)
- 5. The Aphorisms of the Greek Philosophers on the Origin of the World. No title. *Begin.* Մրիստոստէլէս Ստայիրացի էր ի քամչկիթ (sic) գաւառէ մերձ յ()ղինթոս . . . , ff. 207-207^b.

To the end of § I. 2 (f. 40) is attached by the first writer a record stating that the copy was made in the A.E. 784 (A.D. 1335) in the hermitage or monastery of Oulag (յանապատս որ կոչի Ուղաղու վանք) ‘under the shadow of the Protomartyr,’ for use of one named Mesrop ‘the great rhetor,’ by Manuel the Deacon. The name of the latter is interwoven also in capital letters in the first head-piece ornament (f. 2) spelt ՄՄՆՈՒԵԼԻՄՄ ‘Manuel the Deacon.’ Likewise the name ՍՏԵՓՆԵՄ of the second copyist, who does not give any other record, is inserted in the head-piece of his own work (f. 100).—On the fly-leaf in vellum, transferred now to f. 29 of MS. 45 of this catalogue, there is this note in bolor-notergir:

Յանունն այլ Յամի տն ոնլէ. Յունիս ժմ: Ես Պր. Յօսէփ վարդապետ և վրին մղս, գնեի զարտարինքս ի մեր հալալ ընչեց: Ի նր յոհանէս եպսկն ժն թկաց միջնորդութ Պր. գրիգորին և Պր. Պաւանին Շահկեցոյ և մկրտչի և մանուկ սղոցն(?): Եւ թիւ ամաց մեր . . . ի սղն ամի խմամ: Ե Պ հանչան թ . . .

The Armenian text of the notice of 1437 is as follows:—

‘In the name of God, on the 19th of June, 1437, the friar Joseph Vardapet (an Armenian Dominican) and Varkhan the pilgrim have purchased this book of philosophy for 11 denier from the bishop Ter Johannes, through the agency of the friar Grigor and friar Dsehoun (John) of Djahouk (in Eastern Armenia).’ Six witnesses are named. The autograph record of the same Joseph Vard. appears again on f. 1^b.—A later owner was the priest George Grigoriantz (f. 1^b), who has cancelled, on ff. 40^b and 153, the name of a previous possessor and substituted his own.

On f. 1^b is the note: ‘From the library of George Priest Grigoriantz.’

111

MS. Arm. f. 13—Philosophical Tracts, etc., 17th cent.

Glazed paper of finer quality from f. 93 onwards. Size, 6¼ × 4 × 2 in. Text, 4¼ × 2½ in., 23 to 26 lines in a page. Quires, 31 + 18, of 12 leaves. Ff. 410. Writing, a neat and compact bolorgir, by different hands, of 17th cent. Ornamentation: rubrics with coloured head-pieces and marginal arabesques (ff. 93 and 200, etc.). Binding of brown stamped leather.

Contents:—

I. Philosophical tracts:—

- 1. The Definitions of Philosophy, by David of Nergin (Վերդինացի), f. 5. (Cf. MS. f. 6 = 111, § i, 1.)
- 2. *Omnia mala*, f. 69^b. (*Ib.*, § i, 2.)
- 3. *Title*: Սահմանք խմաստասիրին Գաւթի, i. e. ‘Definitions of David the Philosopher,’—a philosophical glossary, alphabetically arranged. *Begin.* Մտուած, վսեմական և նընարուն զգայութիւն, etc. Մգաւթ, հայցումն բարեաց առ ի յայ, etc. . . , ff. 71-91.—*Ends*: Վաջ, Ե ոյի բայարձակի հոյեղէն մարմնոյ բառ ընթեան զօրով բարի.
- 4. Isagoge of Porphyry, f. 93. (*Ib.*, § i, 3.)
- 5. Analysis of the Isagoge of Porphyry, by David the Philosopher, f. 111. (*Ib.*, § i, 4.)

- 6. Aristotle about the Cosmos, f. 200. (*Ib.*, § i, 5.)
- 7. The Aphorisms of the Greek Philosop on the Origin of the World, f. 221^b. (*Ib.*, § ii, 5.)

II. Selection from Letters of Gregory Magistros (+1058) composed in an artificial dialect:—

- 1. To Kirakos, Greek grammarian. *Begin.* Վամուդիտական գեղանամ շոհացեալ քեզ յայսմ . . . — Acrost. Վրիգոր Սպիտակոս, f. 222, p. 238. (Cf. Norayr de Byzancee, in *Banuser* (Paris), II, 1900, pp. 119-140.)
- 2. To some idle students of philosophy,—in verse. *Title:* Լն հեղգս յուսու մն իմաստից. *Begin.* Սրբուզ փանաբ ծրղեալ ձեքեալ . . . , f. 224, p. 237.
- 3. Again to the same. *Title:* ԼՅԼ ի նոյն. *Begin.* Վանդիւն բախիւն հասեալ գեղազանամ քեզ ձոխացեալ . . . — Acrost. Վրիգոր ի հեղգս, f. 224^b, p. 236.—In other MSS. these last two articles are joined to each other.
- 4. To his sons, encouragement to fight hard with ‘the mischievous’ old man Niolas,—in verse. *Title* (wanting in other MSS.): Նորին առ որդիս իւր զաւրանալ և ի պատեաղովին հասանելոյ ի շարաբաստ ձերունեղն Վիկաւա այրար (*sic*). *Begin.* Լուար թէ եկն պապն պաղակ, Սարգանասրն պիտակ . . . , ff. 225-225^b, p. 234. See the letters of Gregory Magistros, published by K. Kostaneantz, at Alexandrapol, in 1910, of whose edition I give the pages.

III. Philosophical tracts:—

- 1. The Categories of Aristotle, with the Commentaries of David, f. 229. (MS. f. 6 = 110, § ii, 1.)
By another hand:—
- 2. Aristotle on the Virtues, f. 404. (*Ib.*, § ii, 4.)
- 3. The Aphorisms of the Greek Philosophers, etc., as above in § I. 7, f. 410,—the end lost.

The colophon of the copyist (f. 3) is effaced, but there are three short records by a later hand (ff. 91^b, 199, 229) to the effect that Ter Alexander of Hazardschour (Հազարջըեցոյ), son of Tèr Stephanos, and his sons Clericus Astuadzatur and Martiros, purchased this volume from Petros Vardapet on the 18th March, A.E. 1237 (A.D. 1788), out of their honest earnings. On ff. 199 and 229 Alexander mentions his wife Varvar (Վարվառ).

Under the upper cover there is a parchment fragment in uncials of 12th cent. of Luke xviii. 18 and 23-24.

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MS. Arm. e.34—Grammatical and Philosophical Tracts, 18th cent.

Glazed paper. Size, 7 × 4³/₄ × 1¹/₂ in. Text, 4¹/₂ × 3 in., 24 lines in a page. Quires, 27, of 12 leaves, paginated in Armenian numeral letters. Ff. 323. Writing, bolorgir, neat and regular. Ornamented in blue and red, with head-pieces (ff. 4, 18, 23, 37, 99, 261, 281^b) in colours at beginning of the principal articles, and with marginal arabesques. Brown stamped leather binding, with clasp hinges left.

Contents:—

I. Grammatical tracts:

- 1. The Grammar [of Dionysius of Thrace]. *Title:* Յաղազս Վերականու թեան. *Begin.* Վրեւականու թիւն է հմտու թիւն որբ ի քերթ թողաց և ի շարադրաց . . . , f. 4.—In the last chapter on the declensions (ՅՂ Հոլովմանց), the paradigm verb կոտեմ of the original copies, is changed into սիրեմ: See the § 3 below. (Published by Cirbied, Paris, 1830.—Cf. G. Uhlig, etc.)
- 2. Glossary of the foregoing Grammar. *Title:* Սեկնու թիւն բառից Վերականին. *Begin.* Սերձանու թիւն, ընթերցողու թիւն: Վերկուս, ըստ կուս, կամ կոս, կամ կիրթ, կամ վարժ . . . , f. 18.
- 3. The Grammar of Dionysius of Thrace,—without title, f. 23. Repetition of the first article above, with the difference that it agrees to the original and ancient text, and preserves all the Grecisms.

II.

- 1. Art of Penmanship (Լրուեստ գրչութեան) of Aristakes the Writer,—in ten chapters,—being simply a treatise on rules of spelling for use of copyists. *Begin.* Լծազանից արանց առաջի և վարուք առաքինեաց . . . , f. 37.—The instructions of the author are traced in small, and the examples in bigger characters.
- 2. On the same subject, by George Vard. (of Lambron, + 1301), ‘composed at request of Stephanos, surnamed Goyneritzantz (Վոյնեւերիցանց), of Kaytharan (Վայթարանցի),’—in three chapters. *Begin.* Լնպարապ անձամբ ձեռնարկեցի գրել զսա . . . ծաղկաբաղարարեալ զմասն ինչ գրելոցն յԼոխոստակէսէ հոետոր գրչէ եղի աստ, է ինչ զոր լուծեալ ի նմանէ . . . , f. 74^b.

3. On Penmanship, by the same [composed at the request of Constantin the Scribe],—in four chapters. *Title*: Յաղագս. գրչութեան արուեստի. *Begin*. զի կառարեալ է զարգարուն հանդիպեցի շարագրութիւնն ըստ զանազան սկիտայիցն . . . , f. 89.
4. Two epilogues of the previous treatise, each in alphabetical acrostic, *without title*: Առքեղ յիմյ բազկէ մասանց զիր գրչութեան . . . , f. 96. Ահա բանամքեղ գրչութեան գունն խրատու . . . , f. 96^b. (Cf. MS. f. 7 = 123, § 10.)
5. *Title*: 'A fragmentary notice on Prosody, by George (of Lambron), as I found it.' *Begin*. շէշտորոն երեք տեղի ունի որ յանդին աստուած . . . , f. 96^b.
6. Discourse on Wisdom, by Moses of Khoren. *Title*: Սոփոսէսի խորենացոյ Քան իմաստութեան. *Begin*. Այլ խորհրդով և իմաստութիւն հասաստեցաւ մարդկայինս տեսակ . . . , f. 97^b. A short grammatical tract. (Dashian, p. 783.)

III. Philosophical tracts:—

1. The Definitions of Philosophy of David, f. 99. (MS. 111, § i, 1.)—This ends with the tract: Ամենայն չար տանջելի ոչ որ տանջեալ . . . , f. 177. (Cf. below, § 7.)
2. The five Lemmata (Առածք), of the same. *Begin*. Արդ սահման է բան համարում . . . , f. 178. (Ed. Venice, pp. 217-222.)
3. A tract on the distinct ions of 'nature' and 'person,' composed, in five chapters, without title or name,—referring to the dispute of two natures in Christ. *Begin*. Խնդրի թէ զինչ է բնութիւն և քանի՛ եղանակաւ ասի . . . , f. 184.—In the fourth chapter there is a quotation from John of Damascus (f. 191^b). Perhaps this tract is from the version of Thomas Aquinas, made by John of Qerq.
4. Isagoge of Porphyry, f. 205.—It is preceded by a picture of the so-called 'Tree of Porphyry' (f. 204), as there is another one on f. 3^b. (Cf. MS. 111, § i, 3.)
5. On the Interpretation of Aristotle, translated and commented by David, f. 261.—The commentaries in spite of the title are omitted. (*Ib.*, § ii, 2.)
6. Aristotle about the Cosmos, f. 281^b. (*Ib.*, § ii, 3.)
7. *Omnia mala* (MS., *Ib.*, § i, 2), versified (by Araquel?). No title. *The first two lines*:—
Որք բնախաւս քանիւ գէտկերս ստորագրեցին,
Ամենայն չար տանջելի դող ճշգրտեցին . . . ,

f. 304^b,—in forty-eight lines. (Karamiantz. *Catalogue*, no. 75.)

8. *Title*: 'Կատուան Արիստոտելի, i.e. Speculation of Aristotle. *Begin*. Ուսուցանէ մեզ ի բնալսողութեանցն այնոցիկ . . . , f. 305^b. (Published in *Ararat* (Edchmiadzin), 1902, pp. 968-973.)
9. Scholium (Առձուռն) on the ninth chapter of Aristotle's Categories. *Begin*. Աշխարհ է յերկնէ և յերկրէ և յայլ տարբրցդ լեալ ըստ Պլատոնի . . . , f. 308^b.
10. A fragment, *without title*. *Begin*. Բայց փ խոովեցուցէ զմեզ մասունք գոյացութեանն . . . , f. 309^b.
11. To the students of Philosophy by friar Augustinus, in verse, without title. *Begin*.

Ուսումնատենչ համակ անձին

Աշխոյժ մտաց բանասիրին . . . , f. 309^b.

The composer ends his verses with a personal record designating himself as a Dominican friar, named Augustinus, his old name being Avetiq, and gives the dates A.D. ՌՅՁԸ (1381), Feb. 29, in a leap year, and the place 'in the Church of Venice' (ի վրնէժոյ եկեղեցին). Leon Alishan mentions in his *Armeno-Veneto* (Հայ-վենետի, 1896, p. 155), that certain manuscripts and versified compositions of Augustinus are preserved in San Lazaro. (Cf. Paris, *Anc. fonds*, 105, fol. 159.)

12. A formula in verse—of twelve lines—a sort of eonundrum. *Begin*.

ա. Թէ շատ կաֆա շախես ի ձախ,

Վտցես ի յաջ գա խխա յաճախ . . . , f. 311.

(Published in *Եփեմերոսէ* (Ephemerides), 3rd ed. Venice (1796), pp. 426-427, where there is also given a method of using the formula, not given in this MS.)

13. Short philosophical tracts. *Begin*. Իրողութիւնք են բանական, բարոյական և բնական . . . , f. 311^b.
14. Aristotle on the Virtues, ff. 313^b-320. (Cf. MS. f. 6 = 111, § ii, 4.)

A short record of the copyist (f. 260^b) gives his name only Balthasar. Ff. 4 and 320 bear the stamp of the seal of Ter Stephanos, dated 1824. The same is found in the MS. 55. F. 3, a certain Ter Yovhaniantz has written his name in 1828, in Nakha of the Azarian era (April) 14.

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MS. Arm. e. 12—Geomancy, etc., 17th cent.

Turkish paper. Size, 7 $\frac{3}{4}$ × 6 in. Text, 6 $\frac{1}{2}$ × 4 $\frac{1}{2}$ in., of 24 lines in a page. Quires, 8. Ff. 97. Writing,

notergir of 17th cent., very distinct. The titles are rubricated, but follow what precedes, without any break, in Arabic fashion. Shabby binding of paste-board.

It contains, after a few astrological notes, a system of geomancy.

I. A methodical table of matters, in alphabetical order, appertaining to geomancy, drawn up by a later hand, ff. 1^b-8.

II. Astronomical tract in verse, by Araquel Vardapet (of Bitlis),—(only the first two chapters of the work given), f. 9. (Cf. MSS. 36, § 14, and 46, § 7.)—In the seventh quatrain the author's name (see MS. 46, § 7, note) is substituted here, to the detriment of the rhythm, with Տէր Աստուածատուր բանի սպասաւոր, i.e. 'Ter Astouadzatur, the servant of the word.'

III. Astrological tracts:—

1. The way to find the position of planets in the Zodiac. *Begin.* զմուտ զոհային (Saturn) այսպէս արա. կալ զԹուակսնն մեծ . . . , f. 11.
2. The way to ascertain the eastern and western star. *Begin.* Այն աստղն որ քան զարեզ գակն յառաջ ելանէ . . . , f. 12.
3. The countries over which each planet holds dominion. *Begin.* Օհոհալն ունի զԱնտի և զՀնդիկս. զՀապաղն. . . . Արեգակն ունի զՀաճագ. զՉին, զԽորաղմ (written զգերեզգման), զԱնն զՀայոց տունն . . . , f. 12^b. (Cf. Brit. Mus. Add. 11,677, ff. 61^b-62.)
4. The ascendant of each planet in the Zodiac. *Begin.* Օհոհալն ի յաստղաբաշխութեան հաշիւն ի յերկինքն շարաֆ ունի . . . , f. 12^b.

IV. Geomantie items:—Ոսամլ or Ոսամ, and its compound form Ոսամդարկութիւն, from an Arabic word meaning 'sand.' Its classical equivalent of 5th cent. is Հողահարութիւն, which occurs in John Mandakuni's works (ed. Venice, 1860, p. 190, wrongly printed Հեղահարութիւն). This magical art of divination, as it is expounded in these pages, consists of sixteen figures framed with different combinations of dashes and dots, after the binary system of numeration. Besides our MS. there exist to my knowledge, without mentioning those of Venice, two corresponding ones, one in the British Museum (Add. 11,677), and another in Paris (*Anc. fonds*, 112), but they have little in common. This copy, and still more the Paris MS., present a free compilation from different sources. From the fact that most of the technical words are Arabic, and that the Arabic formula *Bism illahi arrahman arrahim* often recurs in these MSS., we

can infer that they are translated from that language. (Cf. J. G. T. Graesse, *Bibl. magica*, chap. xx.) It is worthy of notice that a passage reproduced at iii. 3, instead of calling Cilicia by the name Adalia or Tarsus, as in some corresponding passages, the Museum's copy does (ff. 61, 62^b), uses the name of 'Leon, mansion of the Armenians,' a reference to the time of the dynasty of Rubenians. Hence we infer that the Arabic original of some parts of our MS. was composed not later than the 12th or 13th cent., and their translation into colloquial Armenian of old style, with rare and valuable words, cannot be later than those centuries, and is assuredly the work of Araquel of Ani, of whom there is preserved a treatise on 'Divination by Dreams' (*Երազահան*), translated from the Arabic, in a similar dialect, in the year 1222. (Cf. *Basmavep*, 1848, pp. 84-85, and Dashian, no. 88, § ii, 1.) The text in the British Museum copy is much later, for it mentions Khlath (f. 97^b), the capital of Seldjouks, in the 14th cent.

1. Յաղագս ըռամին գիտութեան, i.e. on the science of Raml, i.e. Geomancy, — containing four chapters.

- a. *Title:* զտանց բաժանումն, թէ զինչ իրք թաղուխ ունի և ինչ իրաց հոք մասնէ. *Begin.* Առաջին տունն լահիանն է, զառողջութիւն իւրոյ անձինն գուշակ . . . , f. 15. (P. M., ff. 66^b and 82^b, the details being in reversed order, and in different language.)
- b. Յաղագս գիտելոյ զցրցերն, և զվկանին թէ որպէս է. *Begin.* Աղէկ գիտացիր և եղթիաթ արայ, որ առաջին տան ցիցն արեւելեանն է . . . , f. 16. (P. M., f. 21^b.)
- c. Սանն գիտենալոյ զթալել տներն. *Begin.* Վիտացիր որ ի տուն և դէ և հտուն վկայութի տան ի վերայ մէկ մէկի . . . , f. 17.
- d. Պարտ է իմանալ զայս և ի միտ առնուլ յառաջ քան զամբ քան ըռամին, զի Է կերպն որ ստոյգ ունին զկէտերն յիւրեանս . . . , f. 17^b. *Ends:* Այս է տներու յատաթն.

2. *Title:* Իմաստութիւն յառաջին իմաստնասիրաց և մեկնեալ Վանիէլի մարգարէի, վասն գիտութեան բարոյ և չարի և զգոյշ լինել ի չարէն, i.e. 'Wisdom of ancient philosophers, expounded by Daniel the prophet, how to know good and evil, and beware of the latter.' *Begin.* Ահջի կերպն է կէտ ունի, ասացին Եգիպտացիքն լահիան . . . , ff. 18-40.—This long treatise is formed of

sixteen chapters of sixteen figures each. It bears some resemblance in the title to the Paris MS., ff. 12^b-18, but the text is much shorter.

- 3. *Title: Յաղագս ժող կերպիցն որ դ՛ի Երևանն ի դարկնն. Begin. և. Յորժամ տարևին անկանի Հետ իրաց, գուշակէ կոխ . . .*, ff. 40-41.—Sixteen entries.
- 4. The above is followed (ff. 41-61 and 65-86) by a long series of drawn-up answers to different questions, to discover all imaginable secrets, and predict future events, particularly in regard to family and social life. Some of those we find intermixed in a similar series contained in the Paris MS., with similar expressions, as on ff. 86-88.
- 5. The natures, qualities, and sympathies of the planets, fifteen items in number, followed by different tables. *Title: Ղուռն որ ցուցանէ զաստեղաց բնութիւններն. Begin. զոհալն հով է և չոր . . .*, ff. 61^b-65.
- 6. *Տարեցոյց*, being prognostics of harvest, and temperature, etc., for the whole year. *Begin. Յուլիսի ժը առ զցորեան և կշուէ հետ ոսկոյն . . .*, f. 74^b.
- 7. List of lucky days and hours on which to 'cast the raml.' *Begin. Ի լուսնի առաջին օրէն մինչև ի դ՛ օրն հանապաղ զարկ . . .*, ff. 86^b-88.
- 8. The names of the sixteen figures in Arabic and Armenian. *Begin. և. Լահիան, կենդանութիւն, etc.*, f. 88.
- 9. *Title: Վասն որ զկերպարանք ցուցանէ մարդոյն բոս աստեղաց բնութեան. 'How the nature of the stars forecasts the man's features.' Begin. և. Գարձրանձն, գոզամօրու . . .*, ff. 89-91. (P. M., ff. 36^b-38.)
- 10. *Title: Պատմութիւն վասն տաճրին. Begin. Տաճրին բաշխումն այս է. կամ հաւաքել թփոյ բոս պիտոյից, զոր ունի արուեստս այս . . .*, f. 91. (P. M., f. 85^b.)
- 11. *Title: Վասն ըրամիլն ժող տուն. Begin. Ղիտացիր զտարերաց բնութիւն . . .*, f. 93.
- 12. A series of geomantic Tables, ff. 94-95^b.

The volume contains no colophon, but it seems probable that the interpolated name of 'Ter Astouadzatur' mentioned above (§ II) is that of the copyist. No date.

114

MS. Arm. f. 16—Poetry of Araquel and Frik, etc., 17th cent.

Paper. Size, 6¼ x 4¼ x 1½ in. Text, 4⅞ x 3 in., of 19 lines in a page. Quires, 10, of 12 leaves.

Ff. 183. Writing, notergir of 17th cent., with occasional musical notes from f. 68 to end, orthography faulty. Some leaves at the beginning and four at the end of the volume are lost. Coloured head-pieces. The marginal ornaments of each chapter are mostly cut off with scissors. Binding of stamped brown leather on boards.

Contents:—

I. Metrical works of Araquel Vardapet (of Bitlis, 15th cent.):

- 1. History of Barlaam and Josaphat, in verse. The beginning lost as far as the line: *Իսկ որ երևելիս պայծառ և ճոխ է . . .*, f. 5. (See MS. 38, § iv.—Paris MS., *Anc. fonds*, 133, f. 103.—Published at Valarshapat in 1898.)
- 2. History of St. Gregory the Enlightener, by Araquel, in verse. *Begin. Եւրհնեալ հայրն երկնաւոր լուսն անձառական . . .*, f. 34. (P. M., *ib.*, f. 54^b; Dashian, no. 499.)
- 3. By the same. History of St. Nerses the Parthian, *without title. Begin. Եւրհնեալ անուն անձառ ևյ բանին . . .*, f. 56. (Published at Constantinople, 1737; P. M., *ib.*, f. 82; Dashian, no. 499.)

II. Poems of Frik. (Cf. MS., f. 21 = 115.)

- 1. On Love of God. *Ի . . . յաշխարհս և կամ սէր շէր եղեալ . . .*, f. 68.
- 2. *No title: Ըններկի հուր վառելի . . .*, f. 71^b. (MS. 114, § i, 3.)
- 3. *No title: Յիսուս անուն յիս գթացար . . .*, f. 74. (*Ib.*, i, 4.)
- 4. *No title: Ղեկեղիկ պատկերք ու հեր . . .*, f. 77. For its title, see MS. 115, § i, 5.
- 5. On the Discords of the Christians. *Ուր որ լսեն այս ողբերուս . . .*, f. 81^b. See for the full title, MS. 115, § vii.
- 6. On the Nativity of the Holy Virgin, f. 85^b. (MS. 115, § i, 8.)
- 7. *No title: Հանց մեծամեծ խորհուրդ արի . . .*, f. 89^b. (*Ib.*, i, 10.)
- 8. *No title: Մինչ անէ զմահն ու մաւտ է . . .*, f. 92. (*Ib.*, i, 16.)

Handwritten notes and signatures at the bottom of the page.

- 9. To a Dissolute Youth, f. 95^b. (*Ib.*, i, 18.)
- 10. *No title*:
Երբ քեզ խրատն էր պատրաստած,
Սիրով ստեղծեալ անդիր զըրած . . . , f. 100.
- 11. (On Drunkenness.)
Ով կու սիրէ կուժ ու կըթխայ,
Պուտոր ու որդիքն յէգուց մուրայ . . . ,
f. 107.
- 12. *No title*:
Շատ ոլըեց ի մարդու մորոյս (read մօրուս)
Երեկ ինձ բռնն եղաւ դերոյս . . . , f. 110.
- 13. *No title*:
Բանն որ յառաջքան զյաւիտեանս
Յերկնից ի մեզ խոնարհեցաւ . . . , f. 112.
- 14. (A Prayer.)
Օտարաւի անձն իմ առ քեզ, ան հզօր և կենդանի . . . , f. 113^b.
- 15. Տանացի թէ լոյսն ելնեմ, etc., f. 114^b. (*Ib.*, i, 6.)
- 16. Ղրնաց մանկութեան հասարթն, ու երեկ ինձ հոգս անհիշուն . . . , f. 117.
- 17. Լայս է համասիրու ծաղիկն . . . , f. 117^b. (*Ib.*, i, 11.)
- 18. Թէ դու ի սրտաց քննես . . . , f. 118. (*Ib.*, i, 13.)
- 19. (On the Vanity of the World.)
Եկայք որ ի բաց թողումք զայս խաբող կեանք որ չի խարնք . . . , f. 119.
- 20. Ի նք սեղանոյն վերայ քան զաղէկն այլ իրք չի զնենն . . . , f. 122.
- 21. Իմ սիրտ վատին մի լսել . . . , f. 123^b. (*Ib.*, i, 15.)
- 22. Եղբայրբ, լսեցէք խրատի թէ հետ ինձ ինչ բան կու լինի . . . , f. 125.
- 23. Պրբիկ, զինչ ծընծայց ես դու որ լուր ձայնդ ի դուրս պայերակ . . . , f. 127^b.
- 24. (On the Inconstancy of Fortune.)
Ի ջարխ, երբ ծրոխ, մարդոյն զաւրն ի բուն փորես . . . , f. 131.
- 25. On Faith,—or according to MS. 115, on Good Advice.
Կանչեմ ի մեղաց վերայ . . . , f. 134. (*Ib.*, i, 17.)
- 26. Մարդոյն երբ տալեհն ու բուրջն է ծրած . . . , f. 135^b. (*Ib.*, i, 19.)
- 27. Ի անմիտ և անասուն, գիտես զոր տեղք բնկուղես . . . , f. 137^b.
- 28. Ղարմանք մի մեծ լսեցէք և մտի գրէք հաւասար . . . , f. 139.
- 29. Սիրտ իմ, ընդէր ես խոսովել,
Լչք իմ, ընդէր ես խաւարել . . . , f. 143.

- 30. Praise to God.
Լճ ահեղ անքննելի, անբաւ անյայտ անժաւ մանակ . . . , f. 147.
- 31. On Arloun Khan and Boula.
Փառք նյ միշտ կենդանոյն արդար և իրաւ դատաւորին,
Տեսէք թէ ինչ զարմանք եղև հետ Բուղային և Լարուսին . . . , f. 155.
- 32. Բան մեկնութեան (?).
Յառաջն ինչ խորհուրդ եղև որդին սկիզբն ամենի,
Պետ այն փայտն չէր բուսել, որ հանին զմեր տէրն ի խաչին . . . , f. 159^b.
- 33. On the Creation (Ստեղծութեան և կեանք, etc., f. 162^b). (*Ib.*, i, 12.)
- 34. Փափաքելեմ ի ջուրն յուսով կուգնամ,
Թէ հասնիմ յայն աղբիւրն որ կենդանանամ . . . , f. 165^b.
- 35. On the Incarnation (Մտացուածք ի Տեսարեւնութի փրկչին).
Պու անձ ես յաւիտենից կենդանի . . . , f. 168^b. (*Ib.*, i, 9.)
- 36. Պատգամն որ երես ան, etc., ff. 171^b-174. (*Ib.*, i, 20.)

III. Some more poems of Araquel Vardapet (of Bitlis):—

- 1. On the Capture of Constantinople by the Turks, in verse:
Լրդ ամենայն աղգ և ազինք ողբան զբեղ, քաղաք ստամբաւ . . . , f. 175.
(Cf. Dashian, no. 344, § 9.)
- 2. Praise of Edchmiadzin:
Լհա ասեմբան դովեստի
Սաւրն լուսոյ նք տաճարին . . . , f. 179.
(Published in *Ararat* (Edchmiadzin), 1895, pp. 199-201.)

MS. Arm. f. 21—Poetry of Frik, A.D. 1613.

Glazed paper, brownish. Size, 6 3/4 x 4 1/2 x 1 in. (Ff. 12-90 being an insertion of another MS.) The original text, 4 1/2 x 3 in., of 15 lines in a page. Quires, 7, of 12 leaves. Ff. 155. But the original

¹ Oukhatha Khan of Tartars sent, in 1246, to Armenia and Georgia tax collectors, with one Arloun as their chief, and as second in command Lara-Boula. (Tchamitch, *Hist. of Armenia*, t. iii, pp. 221-222.) May we by this notice fix the date of the poet Frik, which is unknown? An article on him was published in the *Amsoreay* journal in 1888, p. 139. There is a codex containing his apologies in the British Museum, MS. Orient, 2622.

MS. had ff. 75 only. Writing, notergir, neat and distinct, but faulty. There are lost pages at the beginning and after f. 141. Binding, new, in cloth.

Contents:—

I. The poems of Eriq, a popular poet, probably of the 13th century. They are composed in the vulgar Armenian of his time, and deal with moral and devotional subjects; they often lack any special title, nor is any one collection of them complete. (Cf. MS. 114; Brit. Mus., *Oriental*, 2622. Several of them have been published by Kostaniantz at Tiflis.)

1. On Love of God.—The first two pages are lost. It begins with:—
 . . . մեծն ի ծնունդն
 Սանց լուսոյն որ երեկ զսէրն քարոզէր . . . ,
 f. 3. (MS. 114, ii. 1.)
2. Երբիկ թող ի բաց զայս սուտս ի ձեռաց . . . ,
 f. 6.
3. A Penitential Prayer: Ընկերքի հուր վառեցի
 . . . , f. 7^b. (MS. 114, ii. 2.)
4. A Prayer to Jesus: Երանուն յիս զըթացար
 . . . , ff. 10–11. This is continued on f. 9I.
 (MS. 114, ii. 3.) Pp. 12–90 being an insertion from another MS., of which the contents are enumerated at the end of this list.
5. ‘Lament upon Death, composed on the occasion of the author’s passing by a Mahometan cemetery, where he saw dry bones scattered on the ground.’ *Begin.* Գեղեցիկ պատկերք ու հեր որ պատկիած են կունայիս . . . , f. 92.
 (*Ib.*, ii. 4.)
6. A Penitent’s Lament:—
 ջանացի թէ ի լուսն երնեմ ի խաւարն խիստ մաւտեցայ . . . , f. 97^b.
7. A Lament over the fact that the Mahometans assaulted the Christians and spurned their sacred places, because of the dissensions among the latter: Որք լրսնն այս ողբերոյս, թող ըզմեզաց սուզըն պահեն . . . , f. 100.
 (*Ib.*, ii. 5.)
8. On the Nativity of the Holy Virgin:—
 Սինչ զեռ ոչինչ էր գոյացել
 Ծնունդ կուսին չայր էր վրկայ . . . , f. 104.
 (*Ib.*, ii. 6.)
9. Thoughts (Ըսացուածք) on the Incarnation:—
 Գու ի՞նչ ես յաւիտենից կենդանի,
 Վտընկեր ոչ և նրման հիլ լինի . . . , f. 107.
 (*Ib.*, ii. 35.)
10. Lament of a Contrite Heart:—
 չայնց մեծամեծ խորհուրդ արի . . . , f. 110.
 (*Ib.*, ii. 7.)
11. Ըստ է համասփիւս ծագիկ որ թափէ զմարդն ի հողոյ . . . , f. 114. (*Ib.*, ii. 17.)

12. On the Creation of all Living Things:—
 Ըն զաւրու թիւն և կամք աւրհնել զարաւրածս . . . , f. 114^b. (*Ib.*, ii. 33.)
13. On the Vanity of the World:—
 Թէ զու ի սրտանց քննես այս կենցաղս, յերայ խարոզէ . . . , f. 118. (*Ib.*, ii. 18.)
14. Հորժամ հայհոյէք զաղբատն, ու զժար խաւաւք կուսիք . . . , f. 119.
15. Գեմ սիրա վատին մի լսեր ու չարին ըսկի տեղ մի տար . . . , f. 119^b. (*Ib.*, ii. 21.)
16. On Death:—
 Սինչ ածէ մահն ու մաւտ է, ու (անողորմ) գրաւդն գայ . . . , f. 122. (*Ib.*, ii. 8.)
17. Moral Counsels (վասն խրատու):—
 Կանչեմ ի մեղաց վերայ, ով լսէ թող յետ դառնայ . . . , f. 126. (*Ib.*, ii. 25.)
18. To a Dissolute Youth:—
 Երանաւրէն և անառակ երիտասարդ ըսէ զիմ գու . . . , f. 128. (*Ib.*, ii. 9.)
19. Սարգուս որ տալէ՞ ու բուրձն է ծրուած . . . , f. 134. (*Ib.*, ii. 26.)
20. On the Ten Commandments:—
 Կատգամն որ ետ ի՞նչ Սոփէսի զու զայն մանաս . . . , ff. 139–141. (*Ib.*, ii. 36.)
 Defective at end, about eight folios being lost after f. 141.
21. Colophon of the writer, f. 147.

II. Additional pieces, by different hands, in notergir of 17th cent.:—

1. Extracts from the Sharakan, ff. 1–3.
2. Extracts from the Breviary, f. 12.
3. A portion of Matthew vi. 14–xv. 1, ff. 13^b–43^b.
4. Extracts from the Sharakan, ff. 44–78.
5. Hemerological notes, based on the Azarian calendar. *Begin.* Թուական պայգէս արա . . . , f. 78^b.
6. Moral maxims—fifty-six in number—by John Vard. (of Erzenka, called) Plouz, in verse, and vulgar Armenian:—
 Երկուս ի մէկ տեղ բերած զերթ զընկեր կասն թէ պահէ,
 Եւ չորս բնութիւն օտար հետ իրաց կասն թէ սաղ է . . . , ff. 86–90.
 The last maxim is as follows:—
 Բարեացն սիրող լերուք, գործեցէք, ւարէր ձեզ անուն,
 Գեմքան զթօթիւն լական մահն ի մօտ է աղամ յորդոյն.
 (Cf. Dashian, no. 344, § 11.)

At the end of the volume, by the original writer:—

7. The Prayer of Nerses Schnorhali: *Հաւատով
խոստովանիմք*—with its preface: *Միայն թր
զոր պարտ է ամբարբանելից ուսանել*
ff. 149-154. (Cf. Brit. Mus. Add. 11,857.
ff. 305-310.)

According to the colophon, the original writer (f. 147). Melqon, deacon of Sebaste, finished his work in Aleppo 'at the door of Deipara and forty youths of Sebaste' in A.E. 1062 (A.D. 1613), in behalf and at the expense of the pilgrim (*ձղրակոպ*) Petros.

116

MS. Arm. e. 27—Glossary, 17th cent.

Glazed paper. Size, $7 \times 4\frac{3}{4} \times 2\frac{1}{2}$ in. Text, $4\frac{3}{4} \times 3\frac{1}{2}$ in. In two columns, each of 20 lines. Quires, 35, of 12 leaves each. Ff. 407. Writing, a regular notergir of 18th cent. Binding of stamped brown leather on boards, with a flap.

Contents:—

1. A Glossary of the Bible, by Jeremiah of Melri.—being a glossary of words selected from Holy Writ, in the order of the text beginning from Genesis up to the Rest of John, the Acts of Apostles being omitted. *Begin. ան. Մեղուեղբ. թարգմանի ամբառ
ու թիւեր* f. 4. (Dashian, 41,—Paris, Suppl. 24.—published in Constantinople, 1728.)
2. Glossary of the Bible in alphabetical order, including the proper names, as well as the words of the foregoing lexicon. No title. *Begin. Աբանդդ. Հօր օրհնութիւն: Աբա-
րիմ: անցք կամ անցանդդ* f. 194. (Cf. Paris, Suppl. 24.—Karamianz, no. 82,—published in Leghorn, 1698.)

No records.

117

MS. Laud Or. 202—Polyglot Vocabulary,
18th cent.

Paper. Size, $6\frac{3}{4} \times 4\frac{3}{4}$ in. Text, $4\frac{1}{2} \times 2\frac{3}{4}$ in., 13 lines in a page. Ff. 83, numbered backward, after the Turkish style. In a notergir hand of formless and clumsy style. Modern half-leather binding.

Contents:—

1. A Turkish-French-Armenian vocabulary, in three columns, and in the alphabetical order of the Turkish alphabet. The latter is

written in *neskhi* or Arabic letters. It contains about 1500 words, ff. 1-60.

2. Dialogues in the same three languages. No title, f. 61^b.
3. Lord's Prayer in Armenian only, f. 66^b.
4. Armenian Alphabet, with names of letters and phonetic values, both in eastern and western pronunciation, in French and Armenian, ff. 66-67.
5. Letter of Sultan Ahmed I, padishah of Turkey, to Henry IV, king of France, in Turkish, written in Arabic characters, ff. 68-83.

118

MS. Marsh 187—Polyglot Glossary,
17th cent.

A paper in-folio volume, of 187 ff., the pages being not of a uniform size. Modern binding of half leather.

It contains a polyglot glossary of several languages:—Latin, Modern Greek, Turkish, Tatar, Armenian, Slavonic or Russian, Moldavie. Each language has a separate column, the Armenian the fifth. It is written by a tyro, in the same clumsy style as in MS. Laud. Or. 202 = 119. Nor is the writer better acquainted with the language; his spelling is full of faults, and many of his words are Turkish. It would seem as if he had only picked up the language by ear.

On f. 15 some Armenian words have their phonetic values written against them in Latin letters.

Cf. J. Uri, *l. c.*, p. 313.

119

MS. Arm. f. 14—Class-books, A.D. 1687.

Paper. Size, $6 \times 4\frac{1}{4} \times \frac{3}{4}$ in. Text, $4\frac{3}{4} \times 2\frac{3}{4}$ in., 21 lines on page. Ff. 145. Writing, notergir. Binding of red leather.

It contains:—

I. Class-books, in questions and answers, composed by Constantin, son of Ramaz (*Ռամազ*) and Zithan, who was, according to the notices on ff. 10, 31, 34, 59, master of a school 'of 300 children' in the college of the convent of All-Saviour at Julfa in 1685, in the reign of Shah Sulëman, and in the catholicate of Tër Eliazar 'when Stephanos was archbishop (1684-1698), and Khodseha Aveti was civil governor' (*Իշխանութեամբն քալանդար խո-
ջայ աւետին*). These notes prove how anxious the Julfa merchants were to give their children a commercial education.

- 1. Catechism of the Christian Religion, ff. 10-30. Ff. 21 and 22 are insertions.
- 2. Merchant's Handbook, being a commercial geography enumerating the products with their qualities, and giving the measures and monies of different countries in Asia and Europe. *Begin.* Ով եղբայր վաճառական ես՝ թէ կուզես վաճառական լինես . . . , i.e. 'O Brother, art thou a merchant, or desirest thou to become a merchant? . . . ' ff. 34-59.
- 3. Commercial Arithmetic, consisting of 144 problems with their solutions, f. 60.

II. At the beginning of the volume some other hand has added, in Julfa cursive, certain of the occasional rites of the Armenian Church, viz.:—

- 1. Canon when a woman's labour is difficult, f. 2^b.
- 2. Canon of communion of the sick, f. 6.
- 3. Canon of a swearer (եղմեա հար), f. 9.

120

MS. Arm. f. 15—Class-books and Sundries, A.D. 1712.

Paper. Size, 6¼ × 4¼ × 1 in. Text, 5 × 2½ in. Ff. 121 + 8 in blank. Writing, notergir of 18th cent. Binding of red stamped leather.

It contains in its first part another copy of the foregoing MS.

- 1. 1. Merchant's Handbook, ff. 4-24. (MS. f. 14 = 119, i. 2.)
- 2. Commercial Arithmetic, ff. 25-110. (MS. 119, i. 3.)

By another hand:—

- 3. The Holy Places, f. 110^b. (MS. 65, § 3.)
- II. 1. A Handbook for Pilgrims to the Holy Land. *Begin.* Կախ ե յառաջին քաղաքն նազարէթ աղբիւրն, ուր զարբիէլ հրեշտակապետն զաւետինն ես . . . , 'First and foremost the city of Nazareth, the spring, where the archangel Gabriel made the annunciation . . . ' f. 110^b.
- 2. Hymn on the City of Jerusalem, in verse, in twenty-one quatrains. *Begin.*

Յնչ շինեալ քաղաք պատուական,
ցանկալի զուարթնոց և որդոց մարդկան . . . ,
ff. 120-121.

According to the colophon (ff. 109^b-110) the MS. was written in Constantinople, A. D. 1712 (A. E. 1161), under Sultan Ahmad, when T'ér Alexander was Catholicos in Echmiadzin, by Ealub (i.e. Jacob), a scribe of Julfa, son of Yavet, for the use of children of merchants.

121

MS. Arm. f. 7—Miscellany, 18th cent.

Paper. Size, 6½ × 4½ × 1¼ in. Text, irregular. Ff. 237. Writing, a notergir hand of varying style. Binding of yellow leather, with flap.

This volume is apparently the common-place book of a student, who, according to the short notes on ff. 32, 179, was named Stephanos, a priest of Aregli-boun (Մրէ դըլբունցի). It is a hotchpotch of all sorts of topics, without order, and mostly in fragmentary form. The most interesting pieces are the following:—

- I. 1. Biographical Note on Aristotle, f. 1.
- 2. Geographical Glossary, in which the ancient and modern names are juxtaposed, without alphabetical order. *Begin.* Աւետաց երկիր Երուսաղէմի պաղեստին եւմի, սաղիմ եւմի . . . , ff. 1^b-3. Cf. Karamianz, no. 89, § 3; Dashian, no. 41, § 2.
- 3. On Heresies. (Ննդդէմ հերձուածողաց. *Begin.* Այլ վարդապետք ասին թէ անարանո թիւն աւետարանիչս է ընդդէմ Ժ ազդ հերձուածողաց . . . , f. 5. See also f. 110^b. Refutation of the same, f. 5^b.)
- 4. On Mohammad, ff. 6, 7. See also ff. 74, 83, 152, 163.
- 5. Glossary, a fragment. Գաստիկան, տանիս կամ վերանյարկ կամերկ ձեղուն . . . , ff. 8-8^b.
- 6. Form of Absolution, f. 10.
- 7. Commentary on chap. liii. 13, of Isaiah, a fragment, f. 12^b.
- 8. Synonymous words, 'Պարտ, պատշաճ, ի գէտ, ի ճաճ . . . ' ff. 14-15. (Published in Constantinople, 1728.)
- 9. Notice of Manicheans (Paulicians), Adamites, and some other sects, f. 25.
- 10. Two alphabetical acrostic addresses of George Vard. of Lambron, being the first epilogues of his two treatises on the art of penmanship, in twelve lines: Առ բեղ յիմնց խաղկէ մասանց Գիր զբնութեան, etc., f. 26; and the second, in ten lines: Ահա խանամբից Գրչութեան Գուան խրատու, etc., f. 27.—The first ends with the notice: Այս աստջին խրատն զբնութեան աս ի ննդկն կոտանցեալ զբն: and the second: Այս երկրորդ խրատն զբնութեան աս ննդկը Ստեփանոսի Գոյնիբեղանց կոչեցեալ, f. 26. In MS. 112, § ii. 4, these notices are missing.
- 11. A short notice of David, the philosopher, and

- the eatholici John Mandakouni and Giut: Պաւլոս փիլիսոփայն էր ի հարք դաւանէ . . . , f. 27^b.
12. Grammatical notes:—Վանն էր տանն են առու գանու թիւնք . . . — Վանն լծորդութեան գրոյ . . . — Վանն կրկնակաց . . . — Վանն ընթերցողութեան . . . Վանն նախագրութեան . . . , etc., ff. 28-32.
13. Explanation of words and phrases in the work of Gregory of Narek, ff. 32-36.
14. Notes on Ecclesiastical Canons, f. 36^b.
15. Lexicological notes. Վաղգեայ՝ աղան է, և քաղղէ մարդ հարցուկ . . . , ff. 38-45 and 49, 80^b.
16. Explanation of some Biblical Expressions, ff. 45^b-49.
17. Meteorological notes, ff. 49 and 51.
18. Martyrs executed in Persia, f. 51^b (continued on f. 165^b).
19. Historical notes. *Begin.* Ի թվին հայ իճը (A.D. 753) Մանիա կնիսն Սեբաստիայ . . . շինեաց զվանքն սբ Մանեանայ . . . , f. 54^b. — On Barzaphran (after Josephus and Moses of Khoren), ff. 55^b and 59. — On the battle of Alans with Artashes (after Moses), ff. 61-62^b. See also ff. 136^b-137.
20. Historical memorial of King Hethoum II, about family events (years 1251-1293). *Begin.* Ի թվին հայ զճիթ ի յունիս ի թ սպանին գայրն հեթումն . . . պապն իմ . . . , ff. 56^b-57.
21. On the Emperor Nikephorus (from Matthew of Edessa), ff. 59^b-61.
22. Medical uses of different parts of the pig, f. 68.
23. Fragment of a metrical composition of Araquel Vard. (of Bitlis), in seventeen strophes, ending with a colophon. This piece agrees in many of its strophes, and also in the date (A.D. 1403), with the colophon of his poetry on Adam (or Adam-book in the Brit. Mus.). *Begin.*
Եւ որք յարեան ամենեքին
Թովով հինգ հարիւր ասի նոցին . . . , f. 69^b.
24. Narrative on Lang-Timour. *Begin.* լանկթաւ մուրն ջալալի գարձաւ ի Սմիղանդայ թագաւորէն . . . , ff. 70-74.
25. Grammatical notes: Mystery of the 7 vowels, f. 75; of the 36 letters, f. 75^b; the 10 prosodical signs, f. 76. See also ff. 77-77^b.
26. Authors of the Art of Penmanship, f. 76^b. (Cf. MS. 112, § ii.)
27. An erotic song, in four quatrains only. *Begin.* Եւ իմ փառաւորն ան փառք քեզ . . . , f. 83^b. (See also § 42.)
28. Zoological notes, ff. 84, 86-87.
29. A short notice on Nerses of Lambron, f. 90^b. From the Menologium (cf. Dashian, p. 44). Among his translations is mentioned also the Life of Pope Gregory (cf. MS. 30, 435) and the Byzantine Laws (cf. MS. 97, ii).
30. List of Cities with historical notes, ff. 95-97.
31. On the dignity and duty of a priest, in verse. *Begin.*
Տէրն ընդ Պետրոս ասաց զայս բան,
Տալ զփականս արքայութեան . . . , ff. 97^b-100.
32. Why in the *Credo* there is no letter ձ, f. 100.
33. List of the Armenian Kings, from Japhet to Ashot I the Bagratide, ff. 103-104. (Cf. MS. 40, § 33.)
34. Explanation of the verse of John: 'And John was baptizing in Aenon . . .', f. 108.
35. Memorandum of Gregory of Marash on the invasion of the Turks in A.E. 572. *Begin.* Եւրդ ի չղի թուականիս մերոյ (A.D. 1150) յորում մասնեցաւ քրիստոնէութիւնս ի ձեռս թուրքաց . . . , ff. 132^b-134.
36. Chronological notices on the Khans of Tartary, from A.D. 1258-1576, ff. 137^b-138; from A.D. 640 to 1423, f. 139. See also ff. 144^b, 155.
37. Persian and Tatar sayings and songs in Armenian characters, ff. 138^b, 140, 141, and 144.
38. Geographical notes on India, f. 139^b.
39. Form of blessing the people in church, ff. 141^b-142^b.
40. Form of beginning of a letter, f. 143.
41. Geographical notes, ff. 144^b-149^b.
42. An erotic song, in nine quatrains. The *first* line—
Երկինքն էր ամուր, գետինն էր սար,
Քո ծոցիս միջումն ու կայ նրան ծառ . . . , f. 150.
43. A (fantastic) explanation of the four-wheeled ear (of the vision at Chobar?). *Begin.* զկառս զայս տեսանել բոլոր արժան է ըստ նմանութեան արեգական . . . , f. 151.
44. A short note on the princes (of 13th cent.) in Eastern Armenia, f. 153. Cf. the Epilogue of the Commentary on Daniel of Vardan (MS. 71, § 3), in which are mentioned the same princes.
45. On the precious stones and their provenance. Եւ ասն ջաւ հարրենուն որ կան ի վերայ աշխ-

արհի . . . *Begin.* Մախ և առաջին արման
. . . , f. 157.

45^a. A fragment of Ephrem on the Psalms, f. 160.

45^b. On the Errors of Mahomet, f. 163.

46. On the races and countries of the three sons of Noah, by Karapet Vard. (of Bitlis?),—in verse of eighty-five quatrains, although the final note of the copyist counts ninety. The first line :

Եկայք Եդամայ որդիք արարածքս ամեն միա-
բան . . . , ff. 170-175.

An interesting geographical description of Europe and Armenia, of which the final strophe gives the date of the A.E. 989 (A.D. 1540). (Cf. *Bazmauer*, 1880, pp. 97-100.)

47. Medical items, ff. 179^b-180^b.

48. Lexicological notes, ff. 182-182^b.

49. A metrical Composition, of fifty-five quatrains, without title, by a Tër Joseph, as he names himself in the last lines. *Begin.*

Ու կրտսրակ մք փառք տէրու թեան
Եռալուսեան նծու թեան . . . , ff. 183-185.

50. A metrical Eulogy on Johannes Vardapet, arranged alphabetically, without title. *Begin.*

Ըծարեալ չորդ պարծանաց,
Ըսպնջական և տուն շորհաց . . . , f. 186^b.

II. Here is inserted portion of a Ritual. This consists of the first three quaternions ($\frac{5}{4}$ - $\frac{7}{4}$) of a MS. of the 17th cent., and contains the following:—

1. Canons of Baptism, f. 192.
2. Canons of Administration of Holy Communion, f. 199.
3. Canons of Burial of a Layman, f. 201.
4. Canons of the following day, f. 208.
5. Canons of Burial of a Child, f. 211.
6. Canons of the following day, f. 217.
7. Canons of Benediction of Marriage, f. 218^b.
8. Canons of Taking Off the Nuptial Crown, f. 220.
9. Canons of the Washing of Feet, f. 220^b.
10. Canons of Offerings for Souls, f. 226^b.

III. 1. On the Vision of Ezekiel at Chobar.

Begin. ՂԷ տեսանէր յաշխարհին քաղղէ-
սցոյ խաչաձև կառք . . . , ff. 230-233.

2. Chronological notes, from the year A.D. 716 to 1275, ff. 234-235. See also ff. 228, 236, 236^b.

3. Historical note relating to Basil the Second's invasion of Armenia and Georgia in A.D. 1022. *Begin.* Ի ժամանակին յորոժ հայոց-
նհ. թագաւորն հոռոմոյ վասիլ եւ յարեւել
. . . , ff. 237-237^b.

The Georgian Khoutzouri fragments, formerly bound in at both ends of the volume, and taken from a MS. of the 14th cent., are now catalogued as ff. 3, 4 of MS. Georg. e. 1.

122

MS. Arm. e. 13—Ritual, A.D. 1664.

Glazed paper, much discoloured. Size, 7 × 5 × 2 $\frac{1}{4}$ in. Text, 5 $\frac{1}{4}$ × 3 $\frac{1}{4}$ in., of 19 lines in a page. Quires, 19, of 12 folios each, except the last which has ten, and is not numbered. Ff. 340, many of which are worm-eaten, many others patched. Ff. 338-340 are late additions in a later hand. The copyist numbered the pages as far as f. 336. 3 folios are missing after f. 119, 1 after 152 and 163 each, and ff. 41 and 42 are to be read after 45. Writing, a large clear bolorgir, with rubrics in smaller characters, in red. Ff. 21, 22 are in a second hand, contemporary with that of the chief scribe. Plain binding on boards in brown leather.

Contains a Ritual:—

1. List of the Canons, f. 2^b.
2. Canon of the Benediction of a Cross, f. 5. (MS. 28. 19.)
3. Canon of the Benediction of Baptismal Font, f. 23. (MS. 29. 15.)
4. Canon of Baptism, f. 28, and Anointing, f. 48. (MSS. 28. 2; 29. 1.)
5. Canon for a child forty days of age, f. 54.
6. Canon for the Benediction of the Token of Marriage, f. 57^b.
7. Canon for the Benediction of the Nuptial Crown, f. 65^b.
8. Canon of the Benediction of Marriage (Rite in the Church), f. 74^b. (MSS. 28. 3; 29. 2.)
9. Canon of Taking Off the Nuptial Crown, on the eighth day, f. 85. (MSS. 28. 4; 29. 3.)
10. Canon of the Benediction of Second Marriage, f. 88^b.
11. Canon of the Administration of Holy Communion to a Sick Person, f. 91. (Cf. MSS. 28. 5; 29. 4.)
12. Canon of the Burial of an Unbaptized Child, f. 101^b.
13. Canon of the Burial of a Child, f. 102. (MSS. 28. 6; 29. 5.)
14. Lament on the Death of a Child, in verse, by Mekertitch Nalash (16th cent.). *Begin.* Ըրարիչն արարածոյ մեզ բարկացաւ . . . , ff. 126^b-128^b.

15. Canon of the following day, f. 131^b. (MSS. 28. 7; 29. 6.)
16. Canon of the Seventh Day, f. 135^b.
17. Canon of the Burial of a Layman, f. 139. (MSS. 28. 8; 29. 7.)
18. Canon of the following morning, f. 163^b. (MSS. 28. 9; 29. 8.)
19. Canon of the Seventh Day, f. 170. (Cf. MSS. 28. 10; 29. 9.)
20. Benediction of Offerings for Repose of the Dead (*Հողեհանդիսս առնել*), f. 173^b. (MSS. 28. 11; 29. 10.)
21. Benediction of Wheat and Wine for an Agape in Commemoration of the Dead (*Հատ Պատարագի*), f. 180^b.
22. Benediction of a votive Agape or Dominical table (*Մատակ Տեանազան օրհնել*). f. 183^b.
23. Benediction of Salt, f. 191. (Cf. MS. 28. 13.)
24. Benediction of Washing the Cross (*Խաչալուայ առնել*), f. 191^b.
25. Benediction of a new book, f. 194^b.
26. Benediction of blessing water at the Theophany, f. 199^b. (MSS. 28. 16; 29. 23.)
27. Canon of the Absolution of Penitents on Maundy Thursday, f. 218. (MS. 28. 25.)
28. Sermon of the *Mandatum* (*Քարոզ պատահրանին*) on Maundy Thursday, f. 237. (MSS. 28. 17; 29. 24.)
29. Canon of St. Ephrem for the washing of feet on Maundy Thursday, f. 243. (MSS. 28. 18; 29. 24.)
30. Benediction of the Presbytery (*Սանատու*) on Maundy Thursday, f. 263^b.
31. Benediction of seed, f. 270^b.
32. Benediction of vintage and vine press, f. 274. (MSS. 28. 20; 29. 20.)
33. Benediction of grain offering, f. 275.
34. Prayer for one who has eaten something impure, f. 276. (MS. 29. 21.)
35. Benediction of a new door of church, f. 277^b. (MSS. 28. 23; 29. 14.)
36. Benediction of church vestments, f. 278^b. (MSS. 28. 21; 29. 16.)
37. Benediction of chalice and patens, f. 279^b. (MSS. 28. 22; 29. 17.)
38. Benediction of a painted church, f. 281. (MS. 29. 18.)
39. Prayers for a time of drought, f. 281^b.
40. Prayer over a swearer, f. 282.
41. Benediction of a *Semautron*, f. 282^b.
42. Benediction of incense, f. 284^b. (MS. 29. 19.)
43. Benediction of a new church, or when desecrated by the infidels. (MSS. 28. 24; 29. 13.)
- Or, at the refixing of a sacred table when removed, f. 285. (MS. 28. 24.)
44. Prayer over Arians and other Sectaries when converted, by Mekhithar Gosh, f. 294^b.
45. Prayer over the Nestorians and Eutyehians when converted, by the same, f. 295^b.
46. Canon of praying over sick people, f. 296.
47. Memorial of the life of Mashtotz Vard. of Edivard, by his pupil Stephanos (of Siunik, 10th cent.). *Begin.* *Յամի վեցհարիւրորդի վաթսուներորդի ափի լինելու թեան . . .*, f. 300. (See *Rituale Armenorum*, Introd., p. xxxi.)
48. Benediction of a lamb, f. 305.
49. Benediction of chickens, f. 305^b. (MS. 29. 27.)
50. Canon of receiving the relics of saints, f. 306.
51. Canon of the benediction of grapes, by Nerses IV Catholicos, f. 308. (MS. 29. 26.)
52. Lessons of the Myrophorae, or Balm-bearers, f. 313. (Cf. MS. 29. 2.)
53. Gantz or Anthem for the Burial of the Dead. *Begin.* *Մինդ է յէն բանդ . . .*, f. 328. (MS. 28. 8.) The acrostic is *Մանվել*, 'of Manuel.'
54. Colophon of the copyist, f. 334.
- Additional part:—*
55. Two folios (336, 337) taken from another Ritual, similar to our MS. in every respect. It contains passages of the Canon of Baptism, which we read above on ff. 42^b and 47-48^b.—On the last page there is an incomplete note of the writer, a priest, named Astouadzatur, dated 1138 (1689).
56. Canon of Burial, read on the anniversary of the death;—incomplete, and written by a later scribe in a notergir hand of Julfa, f. 338.
- The colophon above noticed (§ 54) states that 'this Mashtotz' was written for the sake of the priest David of Julfa, son of Alam and Phërikhan, by one Yarouthium, on the 20th March, in the A.E. 1113 (= A. D. 1664), in the catholicate of Jacob (IV), and the reign of Shah Abbas (II), and episcopate of David (I. 1651-1683), at Julfa, archbishop and valorous chief doctor.
- The writer then asks forgiveness of the priests who may read or copy his book for its shortcomings, in the way of orthography or contents, and ends by recommending to our prayers his deceased grandsire Shaqar Tër Yovanës (*չարար նորյովանէսն*), his wife Mër Phashën (*մէր վաշէն*); his son deceased, Alam (*ալամի*); his own father. Also Tër Davith and his wife Suphik (*սուփիկ*); their baby son Yovanës, now in his fifth year; their daughter Phërikhan, now eight years old.

On f. 1 are given the birth-days of Phēriphan (*sic* *փերիփան*) in the year of Armenians 1105; Yovanes, 1108, on Shams 9; Shamsbik (*շամշիկ*), 1112; Mavēsh (*մաւէշ*), 1115; Aḷam (date illegible).

On f. 2 is the note: 'I Ohanēs wrote in the year 1119;' and in another hand a note of the year of the little era of the Armenians 70, 30th of month Lamar, a Saturday, and the Feast of the Deipara.

On f. 340 is a note in late notergir, mentioning Nahapet, Catholicos of Julfa, and Alexander, Bishop, and Sultan Yōsēn (Hussēin, A.D. 1694-1722).

123

MS. Arm. g. 7—Tonatzoytz, or Calendar of Feasts, A.D. 1578.

Glazed cotton paper. Size, $3\frac{3}{4} \times 2\frac{3}{4} \times 1$ in. Text, $2\frac{1}{2} \times 1\frac{1}{2}$ in., 15 lines in a page. Quires, 11, of 12 leaves each. The first and last three folios of the first one are lost. Ff. 124. Writing, bolorgir. Binding, oriental, repaired.

Contents:—

1. A Tonatzoytz (*Տօնացոյց*), or guide to every day's proper lessons and Sharakans, etc., throughout the year, ff. 1-91.
2. *Մ'Լսելիք*, f. 92.
Ղ'աշու, f. 100.
Խրատ ժամանակաց, f. 100^b.

Խրատք փոքր ժամանակաց. Begün. Խսկյորժամ տիրուեալան տան Տանդիլի և Տսկունն առնիս . . ., f. 102^b.

Other rubrics, without titles, f. 104.

Nocturnal hymns from the Previary, f. 106.

Introits (*ժամանակեր կարդալ*), f. 108^b.

Թափառի երգ, f. 122^b.

Metrical colophon, ff. 123^b-126.

In this the scribe, named Yovannēs, calls his book a *Տանացոյց*, or Feast-indicator, and states that he copied it from 'a good and choice copy in the year 1028 (A.D. 1578), at the request of the benevolent and reverend priest T'ēr Karapet.'

124

MS. Bodl. Or. 13—Armenian Alphabets, 16th cent.

Paper. Size, $6\frac{1}{4} \times 4 \times \frac{1}{2}$ in. Binding in leather, modern.

It contains, on f. 2, the Armenian Alphabet. Each letter bears its name and phonetic value according to the Western pronunciation, also its numerical value.

The writer, who seems to have been a European scholar of the 16th or 17th cent., has transcribed further in Latin the Rudiments of the Coptic Language, and Brief Grammars of Persian and Turkish. (Cf. J. Uri, *Bibl. Bodl. MSS.*, etc. (1787), t. i, p. 327.)

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LIST OF ABBREVIATIONS USED IN INDEX

bp. = bishop	poss. = possessor
ch. = church	pr. = proper name
col. = colophon	p.rov. = province
conv. = convent	r. = river
dr. = daughter	s. = son
fr. = fragment	scr. = scribe
m. = martyr	tr. = translated <i>or</i> translator
mt. = mountain	vd. = vaidapet
patr. = patriarch	vill. = village
pl. = place name	

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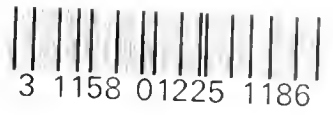
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